# CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 22, 1843. VOL. XXII.—NO 29.


## RELIGIOUS MISCELLANY.

*For the Register and Observer.*

'AND THE TIME CAME THAT THE SAINTS POSSESSED THE KINGDOM.' DAN. VII. 22.

Messrs. Editors,—When perusing, a few days since, some of the recent publications of the Peace Society, a few ideas suggested themselves to my mind, which I am tempted to offer for the Register. The era of universal peace, supposed to be contained in the latter day promises and predictions of holy Scripture, is among the familiar, common-place topics, that are seldom passed over, or out of sight, in the ordinary public services of Christian worship. Now, is this to be regarded as a mere embellishment, a sort of pleasant fiction, introduced for the purpose of enhancing the beauty of a picture, which an excited imagination has supplied, rather than as an object of enlightened contemplation, upon which the believer is to fix his eye, as a state of things made sure by the unchangeable purpose of Heaven? Is it one of the glories of a Gospel age, one of the choicest and most precious fruits of a prevailing, practical reception of Christian doctrine, that swords and all other implements of war are laid aside, and a spirit of love, of justice, of forbearance and kindness becomes the ruling principle in the common intercourse of men with one another? If so, has a period of so much spiritual prosperity already commenced? or are there encouraging indications, that it is near, 'even at the doors?'

With a portion of our Christian community any expectation of so happy a change in the condition of our world is denounced as unfounded. They would rather persuade us, that the Gospel has already achieved its utmost towards converting the world from an Aceldama to a garden of delights; and that the time has come for probation to cease, and retribution, even that which is eternal, to go into instant effect. This position is assumed and earnestly contended for on the credit of the good prophet Daniel, from whose prophecy I have selected a motto, which may be of use for two leading purposess; first, to convince Second Advent believers and advocates that their theory is aground, inasmuch as the saints have not yet taken the kingdom, Christianity having yet a great work to perform, in correcting the evils incident to government as administered by men, before the dispensation is ripe for a close; and secondly, to direct and stimulate the friends of peace in their appropriate work. What we learn from the prophecy is, that wickedness shall be an annoyance to the world, to the people of God especially, until a radical change shall take place in the conduct of affairs; until those shall be at the helm whose principles and measures shall harmonize with Christianity, being built upon it, and made subservient to its interests. It is of no avail to allege, that whatever personal character we impute to princes, to magistrates, or to persons in authority; how much soever we suppose they lack of piety, or of the characteristics, peculiarly marking the genuine disciples of Christ; yet as Christianity is the only system publicly espoused and maintained, the government must be denominated accordingly. It is an indisputable historical fact, that most of the civilized world have, for many centuries, borne the Christian name, and have claimed to be considered as Christian nations; but in a political point of view, how far have they deviated, in character, from pagans, from the most unholy, unhumanized, and unprincipled of the human race? How much less of carnal and wicked policy have they admitted into their systems? How much less have they been influenced by unsanctified, malignant passions? How much more sparing have they been of blood and treasure, where ambition, avarice, jealousy, revengefulness, and a love of domination have invited to outrage and violence? How much have the saints, or the spirit of Christ, had to do in shaping the political course, or in dictating the mode of inter-communication among the nations of Christendom, since the banner of the cross was first raised on their soil?

It is by some fondly believed, and probably, not wholly without reason, that pacific dispositions are more considerably mingled with national politics of late, than aforetime, and that this is attributable to Christian influence. This, together with other moral improvements, will, it is hoped, be cherished and extended, until it will be too obvious to be denied, that the saints have, in very deed, taken the kingdom.

That more stress, than there should be, is laid on the pacific spirit of government to distinguish it as worthy to be in the hands of a sanctified people, is not to be presumed, or hinted in way of objection, because in this it pre-eminently contra-distinguishes itself to those empires of the world, which are destined to be prostrated by its superior power. By what were Assyria, Medo-Persia, Greece, and Rome rendered formidable, and such a scourge to the world, as the mercy of God, the avenger of his people, would not suffer always to abide and triumph? It was their ferocious and hostile character, inflicting desolation and waste on the nations not tamely submitting to their yoke, that brought them under the curse of God, and doomed them to perish, without an eye to pity or an arm to save them. Beasts, accustomed to push and gore with their horns, were their proper symbols. When the saints take the place and exercise the legitimate functions of these destroyers of mankind, will they act the part of destroyers also? and establish themselves by a like disregard of humanity and justice? The Kingdom is theirs when, and only when, righteousness and peace kiss each other, when the quiet and harmless lamb is in no danger from the devouring wolf. Call a nation Christian, or what you will; yet so long as it must or does support itself by war, it is a horrid beast, and, as such, stands on the record of eternal truth.

But the Second Advent commentators assure us, that the very introduction of the saints to their peculiar honors as kings and priests unto God, as reigning with Christ, having escaped from under the tyranny of the wicked, is contemporaneous with the end of the world. When dominion passes out of polluted into clean hands, the change, it is said, is too great a privilege to be enjoyed in this world; and therefore the saints go up to glory, and all that is left behind is burnt up. This is not what Daniel saw in vision. The revelation made to him was, that 'the saints of the Most High shall take the kingdom, and possess the kingdom for ever.' What kingdom is here promised? The very same that had just been the subject of discourse. 'Four kings shall arise out of the earth. But the saints of the Most High shall take the kingdom,' &c. This can no more refer to the condition of good men in the future world, than the stone in Nebuchadnezzar's vision which smote and brake in pieces the image, and became a great mountain and filled *the earth*. If there be anything precise and intelligible in the prophetic Scriptures; they most assuredly establish the proposition, that worldly maxims and a worldly spirit, which hitherto have had the ascendant, will not continue always to sway the destiny of mankind, but that, under better and purer influences, wars, hitherto the greatest and most terrible of all plagues, shall cease to be used as an instrument of rule in human affairs. This revolution is not to be the work of a day: but the effect of a gradual improvement, begun when the Gospel began to be preached, and consummated when the light of divine truth shall have shone to the ends of the earth, not merely to make men speculatively knowing, but to make them wise to salvation, to make their practice blameless and holy. With this prospect before them, derived from the sure word of prophecy, those, who love mankind as their brethren, and wish for peace on earth and good will to men, are encouraged to speak and act, to labor in season and out of season, to wield the sword of the spirit, rather than a blade of steel, against those principles and propensities, whence spring wars and fightings to the great discomfiture and distress of nations.

P. S. Understanding the Register to be intended as a place of deposit for thoughts and suggestions illustrative of Scripture, historical, doctrinal, and prophetic, I took the liberty, a few weeks ago, of putting into the hands of a friend journeying eastward through Boston, a few critical remarks upon Daniel's 'time, times, and half a time,' attempting to show that his most probable meaning has been mistaken by expositors, to be left at the Register office for insertion in this valuable journal. As I have not since met with the remarks themselves, nor with any allusion to them in this paper, which has punctually come to hand every successive week, I would like to know whether I may infer, that the communication has not been delivered, and that a copy, if forwarded, would receive attention. I am aware, that *my* reasoning has not always been satisfactory to the Register; but a known failure may lead to better fortune in another essay. J. F.

*For the Register and Observer.*

### NEWS FROM THE CHURCHES.

On the 9th inst, we had the opportunity of visiting the town of Dover in this State. It is eighteen miles from Boston, lying six miles to the south west of Dedham, of which it was once a part. It is a quiet, agricultural village, with a population of about five or six hundred. The only manufactories here are the Dover Iron Works, owned by the Messrs. Barton's, which are situated on the Charles River, at the east part of the town. The principal Church is the Unitarian, whose Pastor is the Rev. Ralph Sanger. It is worthy of special record, that Mr. S. has been settled over this people nearly *thirty one years*. We have before us a published sermon preached by him at the thirtieth anniversary of his ordination in September last. This sermon is mainly a review of the changes which have taken place in that Society and the community during the period to which it refers. These statements must have been full of interest to those who heard them, while some have a more general bearing, and are of universal concern. In this 'ministry of thirty years,' two hundred and twenty one deaths have occurred in the town, while the marriages have been one hundred and six. Of the Church members forty have died, while eighty four have been added, and one hundred and eighty four children baptized. The subject of education is particularly adverted to, and the attention which it has received from the town and Society, highly commended. It is stated, that by the 'School Returns' of the Commonwealth, 'in a list of towns of 306, Dover stands No. 33, that is only 32 towns in the whole community grant more, while 273 grant less, for each child, between four and sixteen years, than Dover.' This fact is surely very creditable for the town. It adds, 'we have a valuable Sunday School Library connected with our religious Society, and each School District is furnished with the District School Library recommended by the Board of Education.'

Changes are then spoken of in the condition of the Society. The first Church built by this Society in 1750, was burnt in 1810, and the second in 1829. In nine months afterwards, by their own unsubdued energies, and with the assistance of some of the neighboring Parishes, a new one was completed and dedicated. But, as the sermon remarks, it was only by 'Christian self-command, moderation and firmness' that they were 'carried safely through these scenes of danger and trial, and after the storm, enabled to enjoy a peaceful and happy calm.'

The constancy and fidelity of his people, is another subject of remark. Of those deceased, he says, 'I remember with the strongest emotions the friendship of some who are gone, whose friendship lasted as long as life lasted, whose hearts seemed always to point steadily the same way as the magnet points to the pole;' and he adds, 'there are some now living some here present, who have given me repeated, manifold, continued, touching instances of kindness, affection and friendship, which have made a deep impression on my mind. They have been a soothing cordial to my heart. They will, I trust, be recollected with lively and increasing sensibility.' Such a 'ministry of thirty years' gives the best evidence of its fidelity, prudence and wisdom; and of right feelings and wise constancy, on the part of the people.

On our visit on July 9th, we found an excellent spirit manifesting itself in the Society and Sunday School. They have a Committee, whose duty it is from time to time to invite suitable persons to address the latter, and the exertions made for this purpose entitle them to commendation. The Sunday School of which Mr. Edward Perry is Superintendent, is unusually large in number for the size of the Parish, the teachers still larger in proportion, among whom there is an earnest desire for its improvement and success. At the usual school hour an address was made to the pupils; and in the subsequent exercises, another to the parents. The efforts of these teachers and parents cannot be wholly in vain. If Cephas or Apollos water, God has promised the increase. P.

*For the Register and Observer.*

### LADIES' FAIR AT EAST BRIDGEWATER ON THE FOURTH OF JULY.

Celebrations and Pic Nic festivals have become so common among us, and are made so much the subjects of praise, that I almost refrain from speaking of this occasion. But the excellence of the purpose for which this Fair was held, will secure it a passport to the hearts of the lovers of all good institutions. The objects of the Society into which the ladies of this town have formed themselves, are not only to benefit the poor, but to aid the Unitarian cause, as some of the funds have been already appropriated to the support of a preacher. Small benevolent Societies like those, conducted by females, are streams flowing into the great channel of benevolence, which fosters and protects our institutions. As from springs come rivers, so from every smaller institution flows, we have reason to expect a wider diffusion of benevolence throughout the land.

This association of which we come now to speak, held a Fair on the 4th of July, when an address was delivered to the Society by Rev. Mr. Doggett of Bridgewater. This address was ingeniously made appropriate to the day and occasion, by connecting the subject of benevolence with that of patriotism in such a manner as to show, that unless patriotism take its origin from pure benevolence, it cannot be of the true character. One reason why this Society claims our attention is that it is a FEMALE association, composed of those in whom the benevolent affection is so strong, and deep, and tender, that testimony true and immortal as the book that bears it, has been given to its superiority. Female institutions like these, are meandering streams of charity, winding into every recess of poverty to ameliorate the condition of the destitute, while those conducted by men, whose time is occupied in the business of life, hold out relief to those who may apply for it. Woman can best show her love of country by uniting in such philanthropic associations as shall be most conducive to the comfort and best welfare of its suffering classes. Though patriotism be an instinct, yet it is capable of cultivation, and among the more indigent portion of the people it is increased to a passion, when they experience kindness from their countrymen. The true patriot is not he who flings up his hat, shouts and applauds the loudest on anniversary days, but it is he who goes forth in the spirit of an Oberlin, or a Howard, inviting to patriotism by the exercise of benevolence. If benevolence thus be the fountain of the truest patriotism, then woman can become as true a patriot as man. In *her* these emotions are so much more intense, and impetuous, than in man, that they even overpower her greater timidity of temperament—her greater natural sensitiveness to everything that appeals—and lead her fearlessly on to beneficent achievements accompanied with difficulties and dangers over which the moral courage of the sterner sex would not triumph, but tremble. These are some of the speaker's sentiments expressed in approbation of the Society which he addressed.

The sympathy of other Unitarians in surrounding towns was not such as one would like to have witnessed, yet in their own efforts they did not lack energy to achieve something for their purpose. We understand that all the articles presented at the Fair were sold. After the address, which occupied nearly an hour, the people repaired to a place fitted for the occasion, which afforded a fine shelter from the noon-day sun, where a collation was prepared. A few remarks were made by the gentleman who addressed them at the meeting-house, in which he said that if the distinguished matrons of the Revolution could speak from their abodes of blessedness, they would approve of the manner in which the ladies were celebrating this memorable day. The sphere of woman whether engaged in the cause of freedom or benevolence, is always retired, far removed from the gaze of the public eye, and the dedication of the articles before them to philanthropy was the more commendable, because they had been wrought without obliging her to step out of her appropriate sphere of action.

### PROFESSOR WILSON AND THE PLEASURES OF MEMORY.

Professor Wilson, the Editor of Blackwood's Magazine, alluding to Samuel Rogers as a poet, says—'There is the Pleasure of Memory, an elegant, graceful, beautiful, pensive, and pathetic poem, which it does one's eyes good to gaze on, one's ears good to listen to, one's very fingers good to touch, so smooth in the versification and the wire wove-paper. Never will the Pleasures of Memory be forgotten, till the world is in its dotage. But is it a great poem? About as much so as an ant-hill, prettily grass-grown and leaf-strewn. It is a symmetrical erection in the shape of a cone, and the apex points heavenwards; but 'tis not a sky-piercer. You take it at a hop, and pursue your journey. Yet it endures. For the rains and the dew, and the airs, and the sun shine, love the fairy knoll, and there it greens and blossoms delicately and delightfully; you hardly know whether a work of art or a work of nature.'

### DYING CONFESSION.

William the Conqueror, exceedingly alarmed on his death bed entreated the clergy to intercede for him. 'Laden with many and grievous sins,' he exclaimed, 'I tremble; and being ready to be taken soon into the terrible examination of God, I am ignorant what I should do. I have been brought up in feats of arms from my childhood; I am greatly polluted with the effusion of much blood; I can by no means number the evils I have done these sixty years, for which I am now constrained, without stay, to render an account to the just Judge.'

### IS THERE ANY TRUTH IN HISTORY?

**Though this question has frequently presented itself to our mind, we do not recollect that it ever occurred with greater force, than when we read the following letter, which recently appeared in the National Intelligencer. Every one, who when a school-boy, had the advantage of reading from that excellent selection of Lessons, 'Enfield's Speaker,' will bear with astonishment that the picture of moral sublimity which had impressed on his juvenile imagination such a lesson of virtuous self-denial, is all a fable.**

*Letter from Henry Wheaton, Esq., Minister of the United States at Berlin.*

BERLIN, April 26, 1843.

My Dear Sir,—You will doubtless recollect the remarkable incidents related by Robertson, in his History of Charles V. respecting the retirement of the Emperor into the Convent of St. Justus, in Estramadura, after his abdication, and to which narrative the historian has lent the strong coloring of his graphic pencil. We are told how Charles renounced, not only the substantial power he had inherited or acquired, but 'the pride, pomp, and circumstance' of imperial sovereignty, for the quiet and solitude of a monastic life, devoting himself for the residue of his days to religious exercises and practises of self-mortification, until he fell into a state of melancholy dejection which nearly deprived him of the use of his mental faculties. This gloomy scene is dramatically closed by his resolving to anticipate the celebration of his own funeral obsequies. According to the historian, the ex-Emperor, wrapped in a sable shroud and surrounded by his attendants, laid himself in a sarcophagus placed in the middle of the convent chapel. A funeral requiem was then performed, and Charles mingled his own voice with the voices of the clergy, who prayed for the repose of his soul. After the close of the ceremony the spectators withdrew, and the church doors were shut; Charles remained some time in the coffin, then rose and retired to his cell, where he spent the night in solitary meditation. The sad ceremony is supposed to have hastened his dissolution, as he is stated to have been immediately attacked by a fever, of which he died on the 21st of September, 1558.

According to authentic information just received here from a German traveller, now engaged in making historical researches in Spain, all this turns out to be a fabulous legend. Don Thomas Gonzalez, well known as the learned author of an essay on the relations between Philip II. of Spain and Mary of England, published in the 7th volume of the Royal Academy of History at Madrid, was keeper of the Royal Archives at Simancas, and occupied himself in the latter years of his life with a history of Charles V. from his abdication to his death, compiled from original documents contained in that rich collection which have not yet seen the light. The MS. of this work is now in possession of the late author's nephew. It is entitled *Vida y Muerte del Emperador Carlos Quinto en Juste.* The first part of the work, giving an account of the Emperor's abdication at Brussels and his voyage to Spain, follows the ordinary authorities, and does not differ materially from Robertson's narrative of the same events. Its peculiar interest begins with the landing of Charles in the Peninsula, from which period the author has made exclusive use of documents of unquestionable authority, but which were entirely unknown to the Scottish historian.

It seems that the Emperor's daughter, Donna Juana, widow of Prince John of Portugal, and Regent of Spain during the absence of Philip II. in Flanders, had instructed Don Louis Quijada, major-domo, and Don Juan Vasquez de Molina, the Emperor's private Secretary to send her a daily journal respecting the state of his health, his actions, his conversations, and, in short, every thing which passed at St. Justus. These despatches are all carefully preserved in the archives of Simancas, and Don Thomas Gonzales has made copious extracts from them. He has also made use of the correspondence between Charles and his son Philip, the other members of his family, and different distinguished personages of the time. Among these curious papers are several letters from the infant Don Carlos, son of Philip II., unfortunately celebrated in poetry and in history, to Charles V., and from the latter to the infant's tutor, Ruy Gomez del Silva, in which he bewails the error of his grandson and advises how he might be reclaimed.

These trustworthy documents demonstrate beyond all question that the ex-Emperor, far from having lived a monastic life in the cloister of St. Justus, or associated as a lay-brother on an equal footing with the monks of that convent, very seldom participated even in their religious exercises. Their total silence respecting the extraordinary scene of his funeral obsequies, related by Robertson, on I know not what authority, affords of itself strong negative proof against the reality of this act 'as wild and uncommon as any that superstition ever suggested to a weak and disorded fancy.' It can hardly be supposed that the responsible personages whose official duty it was to report daily and confidentially to the Queen Regent every act of Charle's life, and who have in fact recorded the minutest circumstances proceeding and attending his death, should have dared to omit an incident so striking in itself, and the most important of all, since it is supposed to have hastened his dissolution. It appears also from the reports of Quijadas and Vasques that Charles was confined to his room for several months before his decease with the gout, so as to have been physically incapable of assisting as the principal actor in such a trying season.

Robertson dwells upon the small number of attendants which Charles took with him into his modest retirement, as an additional proof of his having altogether withdrawn from worldly concern. These documents contain positive evidence of his being constantly attended by more than five hundred persons of various ranks and degrees, principally Flemings and Germans.

In short, it appears that he remained emperor *de facto*, up to the time of his death, still directing by his advice and general superintendence, the complicated affairs of the vast dominions he had nominally conferred on his son. Philip, so far from thwarting his father's intentions in this respect, as he has been accused of doing, frequently laments in his correspondence his inadequacy, from the want of experience, for the task of government, and entreats his father to leave his cloister and re-assume the sceptre.

Charles continued to busy himself especially with ecclesiastical affairs. Robertson tells us how the Emperor amused himself in his retirement in studying the principles of mechanical science, and in constructing curious works of mechanism, of which he had ever been remarkably fond. 'He was particularly curious,' says the historian, 'with regard to the construction of clocks and watches; and having found, after repeated trials, that he could not bring any two of them to go exactly alike, he reflected, *it is said*, with a mixture of surprize as well as regret, on his own folly in having bestowed so much time and labor on the more vain attempt of bringing mankind to a precise uniformity of sentiment concerning the profound and mysterious doctrines of religion. This account of his sentiments is so far from being correct, that the truth is, he was never more zealously engaged in stimulating the work of persecuting the Protestants by the civil power, than during this period of his life. It is well known that the principles of the Reformation had at this time made considerable secret progress in Spain. The Grand Inquisitor informed the Emperor of this alarming fact, and accused his own confessor, Dr. Cazella, of being infected with heresy. Charles did not hesitate instantly to surrender the accused to the holy office, and, in his answer to the Grand Inquisitor, exclaims—'have I then spent my whole life in endeavoring to root out heresy, in order to discover at last that the director of my own conscience is an apostate!'

Charles doubtless considered the Protestants as the enemies not only of heaven, but of the state, and feared the destruction of the vast possessions he had left to his son from their machinations. He had early crushed the civil liberties of Spain in the plains of Villalar, and in all his letters from St. Justus he advises Philip to pursue the heretics with fire and sword, as more dangerous enemies than the political partizans of Padilla. He thus infused into the soul of Philip his own deadly hate of the reformers, and his counsels were subsequently followed by that monarch with the spirit and activity of a demon. The work of Don Thomas Gonzales contains many curious letters on this subject from Charles to the Grand Inquisitor, the Archbishop of Seville, which will throw new light upon the religious and political history of Spain, and show how the natural character of her noble people was corrupted and degraded by their bigotted and despotic rulers of the Austrian line.

I am, my dear sir, ever truly yours.

H. WHEATON.

To F. MARKOE, JR., ESQ.,
Corresponding Secretary of the
National Institute.

### LADY JANE GRAY.

This most accomplished and amiable female, nearly allied to the royal family, and devoted to the Protestant religion, was put to death at the early age of eighteen.* The night before she was beheaded, she sent a Greek Testament to her sister Catherine, with this high encomium written at the end of it.

'I have sent you, good sister Catherine, a book which, although it be not outwardly beautiful, it is of more worth than precious stones. It is the book, dear sister, of the law of the Lord. It is his testament and last will, which he bequeathed unto us wretches, which shall lead you to the path of eternal joy; and, if you with a good mind read it, and do with an earnest mind purpose to follow it, it shall bring you to an immortal and everlasting life. It shall teach you how to live and how to die. It shall win you more than you should have gained by your woful father's lands; for as if God had prospered him, you should have inherited his lands, so if you apply diligently to this book, seeking to direct your life after it, you shall be an inheritor of such riches, as neither the covetous shall withdraw from you, neither thief shall steal, neither yet the moths corrupt.'

* She was beheaded by order of Queen Mary in the year 1523, having voluntarily resigned the crown, which she wore only ten days.

### CONVERSATIONS ON THE ATONEMENT BETWEEN TWO NAVAL OFFICERS.

This Tract was published in England in 1839. It forms part of a larger one, entitled 'conversations on religious subjects between two Naval Officers.' It is remarkable for its clearness and precision—and we doubt not that our readers will be gratified with the following extracts, and some others that we may hereafter make.

Now, Admiral, I would ask you, Is not your doctrine of *satisfaction* for sin being made to God directly at variance with this his inherent mercy and goodness?

*Adml.* As you state the matter, it certainly has this appearance. But, you speak merely of reconciling men to God; you lose sight of the sacrifice—the Atonement made to God by the death of Christ. I beg to know, before we proceed further, what you mean by the word Atonement: you and I seem to attach different meanings to it.

*Capt.* I suspect that this may be the case, that your Atonement and mine, when compared, will be found essentially different—as different as cruelty and mercy—paganism and Christianity. The word Atonement, as you will find in the margin of your Bible, means reconciliation. It is made up of two English words, *at* and *one* with the common termination *ment*. To be *at one* signifies to be in concord, that is, to be reconciled. Hence Atonement and reconciliation of parties previously at variance mean the very same thing. The word Atonement appearing only once in the New Testament, the English reader would conclude that this is the case in the Greek; but it is not so, except in one single instance; viz. Rom. v. 11. The same word *katallage*, and *katallasso*, from whence it is derived, are of frequent recurrence, and it seems difficult to assign a satisfactory reason why the translators, in this single instance, have swerved from their general rule. Using the same license, we might translate the 2. Cor. v. 18. 19. thus. All things are of God, who hath *atoned* (*katallaxantos*) us to himself by Jesus Christ, and hath given to us the ministry of *Atonement*, *katallages*) to wit, that God was in Christ *atoning* (*katallasson*) the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of *Atonement*: (*katallages*) we pray ye in Christ's stead, be ye *atoned* (*katallagete*) to God.' This is the view St. Paul gives of the Gospel doctrine of Atonement, or Reconciliation. I suspect, Admiral, that it is not in exact accordance with your opinions.

*Adml.* Certainly not. The difference between us seems to be this. According to the passage you have quoted, and your version of it, God is the offending party, and the Atonement made by Him to sinful men—mine is certainly the reverse of this. It assumes, and I think more rationally that man is the offending party, and that an Atonement is made *for* him, to God by the death of Christ—*a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.*

*Capt.* It is not what you or I may deem most rational, but what Scripture says, that must decide between us. Here, I think, you have both the words of St. Paul, and reason also, against you. I object to your views of this doctrine, not only on Scriptural grounds, but, because it sets at naught the mercy, and goodness of God. It strips Him of his paternal character—his chief glory: and, instead of vindicating his *justice*, it convicts our Heavenly Father, not only of injustice, but of cruelty, in punishing an innocent substitute—the blessed Jesus who knew no sin, and in whose mouth was no guile, to make a way for the wicked to escape. To love God for this my whole heart I find morally impossible. It would be to approve of things in Him which we know He condemns in us. The Psalmist, extolling the mercy of God to the Israelites, exclaims, 'But He, being full of compassion, forgave their iniquity.' Here, Admiral, mercy is the ground of God's forgiveness—HE was full of compassion! We have here no intimation of the justice, or purity, of God stopping the current of his mercy—no intimation of his requiring *satisfaction* for sin.

*Adml.* Yes, but does not St. Paul say, 'We are saved from wrath through him.' And, In him we have redemption through his blood?'

*Capt.* These, and similar expressions, by no means establish your views of the Atonement. To do this would require very different language—language such as the following. Jesus, as our substitute, suffered for us the torments of hell; and thereby made a *full sacrifice, satisfaction,* &c. for the sins of the whole world: so that sinners have henceforth nothing to fear from the righteous judgments of God. But, Admiral, we find in the New Testament no expressions authorizing such irrational conclusions; the texts to which you allude admit of an interpretation very different to that which you assign to them, as I shall hereafter endeavor to prove to you. Your view of the Atonement though many disclaim it, is that the death of Jesus Christ is a sacrifice made to God for the sins of the world in order to render him more mereiful, or placable, than He would otherwise be. Now, Admiral, this doctrine, which you appear to have held, is incousistent with the words of St. Paul already quoted, 'We joy in God through our Lord Jesus Christ by whom *we* have received the Atonement, or Reconciliation.' *Permit me again to remind you* that the Christian Atonement is received by men—not by God.

*Adml.* The words of the Apostle to the Romans, ch. v. 11. also the texts which I have already quoted, viz. Rom. v. 9. And Eph. i. 7. seem to be quite at variance with the views I have hitherto entertained of the Atonement. They place the mercy and benevolence of God in a new and delightful point of view—in a light to excite in us the highest degree of gratitude and obedience—in the best light *to reconcile us to God.* Well may Christians exclaim with the Apostle John; *God is love.*

*Capt.* Your remarks are very just: and, I think, a little more reflection on the subject will show you that your favorite system—your comfortable doctrine—is pagan, not Christian. The sanguinary pagan deities, when their laws were violated, demanded costly sacrifices: they form the basis of paganism: and the polished nations of antiquity, emulating the conduct of their deities, instead of forgiving offences, avenge them. And Christian nations, so called, instead of obeying the precepts, or imitating the example of the Captain of their Salvation, have been, and still are, as pugnacious as barbarous and uncivilized nations. They seem either not to know, or else, to disbelieve, that the Atonement God requires for sin is *a broken and a contrite heart*, i. e. to be reconciled to his righteous laws. But, Admiral, your views of the Atonement are not only contrary to those of Saint Paul, but to one of the most learned Doctors of your own Church—one who has written most elaborately on this very subject.

*Adml.* To whom do you allude.

*Capt.* To the late Abp. of Dublin, Dr. Magee, who says, 'The sacrifice of Christ, was never deemed by any who did not wish to calumniate the doctrine of the Atonement, to have made God placable, but merely received as a means appointed by divine wisdom through which to bestow forgiveness.' Now, it would seem that the framers of the Liturgy, inasmuch as they considered the death of Christ as a satisfaction made to God for our sins, must have supposed that the mind of God was thereby changed; or rendered more merciful, more *placable*—men would still, notwithstanding their repentance, have remained liable to eternal punishment in hell.

Were the doctrine of Atonement, like that of Transubstantiation, a mere harmless superstition, I should not feel so strongly inclined to expose its errors and absurdities. But, Aumiral, after maturely considering the subject, your views of the Atonement, I mean your former ones, will be found to have a tendency, by establishing an erroneous standard, to demoralize mankind—to promote envy, hatred, and malice—to produce duels between individuals, and war, with all its horrors, among nations.

*Adml.* Now, my friend, you do indeed astonish me, and I must call upon you to show what my views of this doctrine have to do with promoting war; or yours with the establishing of peace in the world.

*Capt.* To begin with yours. According to your views of this subject, the justice of God is so strict, and His purity so exalted that He cannot, or will not, pardon the transgression of his holy laws without

full satisfaction, either from the offender, or from some one in his room. What is this but to say that God never forgives? What is this but slander, or blasphemy, against God---against Him whom we seem to mock when we say, *Almighty and most merciful Father.*

Taking this false standard of God's mercy for the rule of their conduct the rulers of nations no sooner receive an injury, or an insult, imaginary, or real, than they demand *satisfaction*; and, if not conceded, war, with all its evils, must take place. History attests the truth of this statement: and, you must allow that your views of the Atonement sanction these national wars; for they may be defended on the principle of God's conduct to those who transgress his laws; I mean according to your old system. The evil, alas, does not end here; for subjects, imitating the example of their rulers engage in quarrels, duels, thefts, and murders. I think, Admiral, you can hardly deny that your old favorite doctrine of *Satisfaction* for sin, if it does not directly promote, at least gives a sanction to these disorders.

*Admi.* I grant that there is much reason in what you remark; but I should be glad to learn how your system is to mend the matter? How is it to put an end to war, and its innumerable evils?

*Capt.* That Christianity will thus triumph no one who believes the Bible can entertain a doubt; but how, or when, are different questions. We may however reasonably suppose that it will be through the excellence of the precepts it inculcates. Among these mercy stands pre-eminent. *The Mercy of the Lord endureth forever.* Now, mercy being the powerful means used by God to reconcile to himself those who offend him, it becomes our duty to imitate Him---*To be merciful, as our Father also is merciful.*

I believe, Admiral, that every Christian doctrine---every thing taught, or done by Christ has a tendency to promote 'Peace on earth.' The doctrine of Atonement, or reconciliation of men to God tends to do this, and truly to deserve the name of *glad tidings.* Adopting your view of the Atonement, and bearing in mind that Christians are to be followers (*imitators*) of God their characters will essentially depend upon their views of the divine attributes. If they believe that *God is merciful and gracious, long-suffering and abundant in mercy and truth*---if men act according to this standard, they will be merciful *as their Father in heaven is merciful*---they will be Christians. But, if, they believe that God cannot, or does not pardon sin without *full satisfaction*---and if they adopt this view of the divine attributes, and act accordingly, it will be evident that they are not followers of God, or his Christ. Surely, Admiral, it is highly probable, if not morally certain, when nations shall be *at one* with God---*at one* with Jesus---they will also be *at one* with each other, and that national wars will altogether cease. The sublime and affecting prayer of our Savior on the eve of his crucifixion, if regarded as prophetic, contains a kind of narrative of the final triumph of Christianity---the triumph of the Christian Atonement. I crave your attention to our Lord's words, 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.' If taken prophetically a more correct view of the Christian doctrine of Atonement could hardly be drawn than that which is here devoutly prayed for by our Lord. Here God is represented as the kind Father of his creatures; Jesus as his obedient and well-beloved son, and the devoted brother of the whole human race, and these as living in a state of concord, or reconciliation, or *Atonement* with God, with Christ, and with each other. That such a state of the world must produce 'Peace on earth'---that it must lead men to detest war and bloodshed---that it will unnerve the warrior's arm---that it will cause him to beat his 'sword into a ploughshares' may be anticipated. This divine prayer of our Saviour may be considered as an earnest of the fulfilment of all the prophecies relating to his kingdom. We may be assured that our Lord offered up his prayer under the full persuasion that it would be granted, because he himself says that the Father heareth him always. What greater inducement can Christians have for withdrawing from the trade of war?

**CHRISTIAN REGISTER.**

BOSTON, JULY 22, 1843.

### POSITION AND DUTIES OF THE NORTH WITH REGARD TO SLAVERY.

In our last number we alluded briefly to an article upon the above subject, in the Christian Examiner for July, with the signature A. P. P. attached to it. We were glad to see it, and have read it with deep interest. It is written in a calm, earnest, Christian spirit, and seem to us just, logical, conclusive. We do occupy a position, sustain a relation to slavery, and consequently have some duties in respect to it devolving upon us. The idea that we have nothing to do with it whatever is not a Christian idea. We have to do with all the good and evil in the world, and whenever we can promote the one, or suppress the other, by right means, in a right way, it is our duty to do it. When a wide spread and devastating conflagration lays waste a Southern city, we do not say or feel at the North, it is not said or felt at the South, that we have nothing to do with the wants and sufferings of those who have been stript of their all by the devouring element. In several such cases the Northern cities have come forward to the relief of their Southern brethren with substantial expressions of sympathy. If in those Southern cities and throughout those Southern regions, another class of our fellow men are suffering, not from some sudden and overwhelming calamity, but from an inherited, permanent, and oppressive one, can any reason be given why our sympathy should be withheld? Why some effort should not be made by which, without doing injustice to any, we may bring relief to all? These, it seems to us, are the two points to be conbined in any efficient action upon this subject; and in our view the main objection to the proceedings of the abolitionists as a party, is that they have separated these points, and overlooked the claims of the master in the rights of the slave. They have looked at the question only in its ethical aspects, and have aimed to accomplish their object at once through the operation of the highest and holiest principles, which in a wicked and selfish world, and in relation to extensive and hereditary abuses, it is not wise to do. Abolitionism, technically speaking, if carried forward and carried out, can end, it seems to us, only in a physical struggle, in which the cause of humanity and freedom would probably ultimately triumph; but the struggle would be fearful and the triumph bloody. But the abolition of slavery, could the collected wisdom and good sense, the collected energy and resources of the nation be brought to bear upon it, might be effected peaceably and quietly. It must be admitted that this question of the abolition of slavery is one of momentous importance; more important and lying far deeper than any question of finance, the tariff, a bank, the currency, or exchanges. Already it is agitating, and it is destined to agitate yet more deeply, the Christian world. The great mind and heart of Christendom beats with a desire and a determination to abolish Slavery. The pulsations are yet languid, partial, irregular; but they will become strong, steady and irresistible. The question has taken hold (if we may use such an expression) of the *public conscience* of Christendom; and whatever does that, is sure, sooner or later, in some way or another, to be accomplished. How it is to be carried forward, what is the most practicable, efficient and peaceable means of effecting the abolition of slavery, especially in this country, is one of those questions which every citizen ought gravely to consider and inform himself upon, that he may be ready to act in the wisest manner through those channels in which his action and influence may be legitimately exercised. To us the example of Great Britain seems worthy of imitation. Let us be just as well as humane, and instead of pouring out upon our Southern brethren reproaches and abuse, harsh epithets and disgraceful names, let us say to them, 'we wish you to give up your slaves—we wish to amend our compact; we are unwilling to consent longer to your holding them in bondage. Humanity, patriotism and piety, our love for our race, our love for our country, its prosperity and glory, our love of God and our reverence for those great truths and principle which he has promulgated in the Gospel, alike forbid us to consent longer to this. We would that you could look at this matter in the same light, and of your own selves judge and do that which is right. But we know the force of habit and early association. We know that you regard these slaves as your property; we admit that in a legal and technical sense, under our Constitution and laws, they are your property. We will not rob you of your property, but we ask you to relinquish it. We will pay you for it, at least in large part. You shall make some sacrifice, we will make greater. The great domain of the Public Lands shall be pledged and appropriated to this object. If this is not enough we will tax ourselves. A fair equivalent shall be paid for what you hold as property, but your slaves shall be free, and this foul blot upon our name be wiped out.'

Abolitionists, we suppose, would object to this mode of proceeding. They would cry out against it at once, as acknowledging a false principle that a human being can be bought and sold. They would not even purchase the slaves for the purpose of giving them freedom. Still it seems to us a righteous and the most practicable and peaceable mode of accomplishing the object. We must view slavery as it is, a civil and social, as well as moral evil. We must regard the position and the rights of all parties, not simply those rights that are derived from God and nature, but those which are derived from the Constitution and the laws; and strive to meet and do justice to both. Let the wisdom, the calm good sense, the energies and resources of the nation be in this way brought to bear upon slavery, and it can be gradually, peacably, honorably removed.

### VISITATION OF THE THEOLOGICAL SCHOOL AT CAMBRIDGE.

The Annual Visitation of the Divinity School at Cambridge took place on Friday, July 14. The day was propitious, the company of friends assembled was numerous. The Exercises proceeded according to the following order, with the exception of the eighth part on the list, the writer of which was absent on account of illness.

ORDER OF EXERCISES.

1. The Comparative claims of Study and Action in the Ministry.
   Mr. Edmund B. Willson.
2. The Proper Tests of Progress in a Christian Society.
   Mr. Martin W. Willis.
3. Religion in Germany.

HYMN.

   Mr. John Weiss.

4. Christian Missions.
   Mr. Herman Snow.
5. The Effect of Progress of Knowledge in the People on the Influence of the Pulpit.
   Mr. John Pierpont, Jr.
6. The Agony in the Garden.
   Mr. Frederick Hinckley.

HYMN.

BY REV. JOHN PIERPONT.

Father, as these walls we leave,
And our faithful teachers' care,
Wilt thou graciously receive
Our thank-offering, and our prayer;
And, by all the light of truth
And of hope, that thou hast thrown
On our spirits, in their youth
Make those spirits all thine own.

For the years that here have run
Their bright circles, and have brought
High communion with thy Son,
And the prophets thou hast taught,
For the lessons of the wise,
Who have trained us here, so long,
In thy kingdom's mysteries,
Father, hear our grateful song.

For the labors, we, at length,
Gird ourselves to enter on,
Give us, Father, of thy strength;
And thine arm to lean upon,
When we're fainting from the heart,
And the burdens of our day;
And, when angry tempests beat
On our heads, be thou our stay.

Guide us, when by doubts beset,
Guard us, when by perils pressed;
Worn or weary, may we yet
Patient wait thy call to rest;
But, whene'er we hear that call,
Let it be a welcome one,
Introducing us to all
Thou hast ransomed by thy Son.

7. Saint Bernard and John Wesley.
   Mr. Charles H. Brigham.
8. The True Doctrine of Justification by Faith.
   Mr. James Blodgett.
9. Religion and Natural Science.
   Mr. Joseph H. Allen.

HYMN.

BY MR. JOHN WEISS.

A wondrous star our pioneer,
We left the mystic land
Where heaven-nurtured childhood slept,
Where yet old visions stand.

O God, the land of dreams we left,
Repose we left for aye,
And hasted meekly to the place
Where our Redeemer lay.

That humble manger we have found;
The world his cradle is;
His life is hidden far below
Its sins and miseries.

And now, O God, we offer gifts
To thy beloved Son,
Our energies, our hearts, and lives;
Our hearts, O God, are one.

The world throws wide its brazen gates,
With thee we enter in;
O grant us, in our humble spheres,
To free that world from sin.

We have one mind in Christ our Lord;
To stand and point above,
To hurl rebuke at social wrong,
But all, O God, in love.

The star is resting in the sky,
To worship Christ we came;
The moments haste, O touch our tongues
With thy celestial flame.

The truest worship is a life;
All dreaming we resign;
'T is our last act before the gate;
Our lives, O Christ, are thine.

The great variety of topics presented by these titles afforded an opportunity for varied interest in their treatment. Though the exercises occupied more than three hours there was no appearance of weariness in the audience. The exhibition of the state of Religion in Germany which was made by one of the speakers, who was qualified by a temporary residence there to make such an exhibition, was exceedingly interesting. In a simple and unpretending style it presented with much clearness and force the ecclesiastical constitution of Germany, the civil enactments and provisions for the support, or rather for the ruin of religion, the deficiency of pastoral influence, the ephemeral excitement caused by contending philosophical-theological speculations, and the utter barrenness and dearth which has followed in the wake of rationalism. All the exercises gave proof of high mental culture, of much reading and thought, and indicated a spirit of willing consecration in the young men, who have now taken upon them the solemn responsibilities of the Christian Ministry.

Our Annual visit to Cambridge on this occasion is always pleasant to us. We love to feel the quickening impulses which come from fresh minds exercised upon the most familiar themes. We love to see the proof that sound scholarship and an enlarged knowledge of the past religious history of the world and of all the warfare of sects illustrates the great Christian doctrines and kindles the faith of young disciples in the religion of Jesus Christ. We love to see the proof that the Creed with which it has pleased God to furnish us is by some accounted sufficient. We believe that this is the only Theological School in our land where the Protestant principle, of the *Bible only* is reverenced and followed. Young men are invited yearly to come with the testimonials to their fitness of character, and to their elementary attainments, and then a course of study is prescribed to them. They are required to read through the Scriptures in their original tongues—to illustrate Scripture by Scripture, to avail themselves of all the means which past labors have accumulated for interpreting the sacred records. They are obliged to inform themselves fully upon all the points debated among Christians; to review the arguments upon which the different sects sustain themselves; to know and to be able to answer these arguments, whether attaching to single texts, to whole books, to great or little doctrines. Christian influences are gathered around the School, and the great interests of Philanthropy are debated, and night and morning are consecrated by prayer. When the students have been furnished for their work, as was St. Paul for his, by three year's study, they are sent forth into the world, as free as he was, from all dependence upon or accountability to man, for their faith. No questions are put to them—no traps are laid for their consciences in creeds or covenants. They are God's servants, they are Christ's Ministers, and to their own Master they stand or fall. We love to have it so. Our best hope for the Church rests upon this sole sense of responsibility to the Head of the Church.

### THE ASSOCIATION OF THE ALUMNI.

The Fifth Annual Meeting of the Association of the Alumni of the Cambridge Theological School was held on Friday, the 14th inst, at 3 o'clock, P. M., at Cambridge. At the business meeting, the officers for the ensuing year were chosen as follows.

Rev. Henry Ware, Jr. D. D., President.

Rev. Converse Francis, D. D., Vice President.

Rev. Chandler Robbins, Secretary.

Rev. George Putnam, Rev. C. A. Bartol, Rev. F. D. Huntington, } Committee of Arrang'nts.

Rev. S. K. Lothrop declined a re-election as Secretary, and a vote of thanks for his past services was presented to him. The Association then proceeded to elect by ballot, two persons to deliver the Address, at the Annual Meeting, and the Rev. Dr. Frothingham and the Rev. Dr. Lamson were chosen.

Rev. Mr. Ellis made some suggestions upon the importance of providing, either through this Association or in some other way, means of relief for poor, destitute and enfeebled clergymen. This subject was discussed by Rev. Messrs. Sanger, Noyes, Miles, Palfrey, and on motion, of Mr. Miles, referred to a Committee to report at the next meeting. Rev. Messrs. Ellis, Noyes and Miles were appointed to constitute this Committee. At the suggestion of the Chair, (Rev. Dr. Francis presiding) some conversation was then had on the condition and wants of the Unitarian Society of Fall River, under the severe calamity which has recently befallen that town. The subject was commended to the consideration of our several parishes. It was stated on authority that sixty out of the eighty families composing the Unitarian Society at Fall River, had suffered severely in the recent conflagration, and that it would be impossible for the Society to sustain their Church without aid from abroad. This Society is every way worthy of some substantial expression of our sympathy. Its members have strugg'e l long and perseveringly for their faith, had recently got relieved from all embarrassments, and under the ministry of our young brother Ware, whose rich promise of usefulness gives assurance that a name long hallowed in our Churches, will in him be honorably sustained, were anticipating a period of temporal prosperity and spiritual growth. And now this sudden calamity has befallen them. We doubt not they will receive all needed aid and sympathy.

The Association of the Alumni is composed of all persons who have received a Theological education at Cambridge, who are members without election, and of such ministers of the Gospel as may be elected by two thirds of the members present. At the meeting of the 14th inst, the following persons, not having received a Theological education at Cambridge, were on nomination elected.

Rev. Mr. Smith of Groton.
Rev. Mr. Maynard of Needham.
Rev. Mr. Wellington of Manchester.
Rev. Mr. Knapp of Lexington.
Rev. Mr. Giles of Southboro'.
Rev. Mr. Pike of Dorchester.
Rev. Mr. Bradford of Hubbardston.
Rev. Mr. Harrington of Providence.
Rev. Mr. Perkins of Cincinnati.
Mr. F. Huydekoper.
Mr. E. E. Hale.

At 4 o'clock the Association adjourned to the Rev. Mr. Newell's Church, where the Annual address was delivered by Rev. Prof Francis; Rev. Dr. Ware Jr., having failed through ill health. We had proposed to give a detailed report of the address, but our limits will not permit us to insert it this week. Dr. Francis chose for his subject, 'The Relations of the Pulpit to the wants of society,' which he treated with an ability, a nice discrimination and a fulness of apt illustration that well repaid the deep attention of the audience.

### CONGREGATIONAL BAPTISM.

The Rev. Dr. Jarvis, an Episcopal Minister, has addressed a letter to the N. York Evangelist on the question of the validity of Baptism when administered by ministers of other than the Episcopal or Roman sects. This question has lately come into importance with those who care anything about it on account of the re-baptism of Mr. Augustus Hewit, a Congregation minister, who has become an Episcopal minister, by Dr. Croswell. Dr. Jarvis presents us the following lucid statement of the estimate in which Episcopalians hold Congregational Baptism. Our readers will take notice and govern themselves accordingly. Those of them who reside in country parishes at a distance from, or destitute of, a minister, had better have recourse to an equivalent, and establish among them 'a Roman Catholic midwife,' who may perform the part of Zipporah, and turn their Gershoms into Levites. Dr. Jarvis, speaking in behalf of his sect, in reference to baptism by Congregational ministers, says, 'We put it on the same footing as baptism administered by a Roman Catholic midwife. If your correspondent will look into our old authors, Hooker for example, he will find that they run a parallel between circumcision administered by Zipporah, and baptism administered by any lay-hand. Gershoms was as much a Levite, and afterwards was admitted to perform the office of a Levite, as readily as if he had been circumcised by his father.'

So many conditions of qualification, and so many compensatory allowances for irregularities are now propounded by different sectaries, that the terms of salvation —we mean, of course, those which man has undertaken to pronounce, are becoming very complex. As many, very many persons whom they concern, do not read the religious papers, we suggest the preparation of vouchers, like railroad tickets, or certificates of stock with the proper endorsements, to be laid upon the mouth of deceased persons at their burial. Certainly some such voucher is as requisite in the opinion of some religionists as ever was Charon's ferry-fee to the old Pagans.

The 'New England Puritan' has very opportunely collected together a few of the names of great dignitaries who stand in need of such a voucher.

'If no baptism is valid but that received from one ordained by a Bishop, the church of England is sadly marred by invalid orders and ordinances. Bishop Butler, from whom many received baptism, and many ministers and some other bishops received ordination, had only a Presbyterian baptism. Archbishop Secker, a Primate of England, who ordained many presbyters and a number of bishops, and who baptised two kings, or heads of the Church, had the same graceless baptism. Archbishop Tillotson, who made many a priest, was the son of a Baptist; and there is no evidence that he was ever baptised at all, or ordained as a deacon. And even Charles V, the famed martyr of Episcopacy, had no baptism but from a Presbyterian minister. The present Prince of Wales had a very imperfect baptism, in that the King of Prussia, not Episcopally baptised, stood godfather in the case. In view of such facts, the work of re-baptism now undertaden, may in some sense be considered as making amends for past deficiences.'

*For the Register and Observer.*

### WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. III.

We now proceed to inquire if the affirmative of this question can be safely inferred from the acknowledged attributes of God? Those, denominated Universalists, are exceedingly *positive* on this subject. Those, denominated Unitarians, are *doubtful*. And in this thing consists the principal point of difference between the two denominations. The Universalists have oft and loudly reproached the Unitarians for stupidity, injustice and inconsistency because, say they, 'you admit the premises but do not acknowledge the conclusion.' The premises are *the infinite power, wisdom and goodness of God.* From these, the doctrine of final, universal, human happiness is inferred. And those who cannot make this conclusion are severely accused, either as being blind so that they cannot see; or as being wilful so that they will not. And this seems, sometimes to be said almost in anger; sometimes in contempt. We are thus thrown somewhat on the ground of self-defence. We advocate the doctrine of the Divine perfections. But honestly we do not perceive the legitimacy of the inference drawn by some of our Christian brethren. We admit that the perfections of God insure the greatest possible excellence of his work. The latter must be as good *as it can be.* But infinite power cannot overcome impossibility. God, himself, cannot work impossibilities. Even infinity is thus limited. When God does the best possible thing, he goes in a manner, to the extent of his power. He cannot do more.

Things inconsistent are impossible. It is, for instance, inconsistent that God should identify his general providence with his particular. The two things are as distinct as morning and evening. God cannot make morning to be evening and evening to be morning in the same place and at the same time. And it is equally impossible to cause general providence and particular, to be the same thing. Whatever event comes of the one, cannot come of the other.

Both Jews and Christians have always recognized these two descriptions of providence. They have had a naturalism and a supernaturalism. But they have not kept them duly distinct. They have ran the one into the other. And our Universalist brethren have reasoned on the ground that all providence is particular; that God has a particular design in every particular providential event. But in a general providence there can be *no particular designs.* Admit a particular design and the providence becomes particular. If there be such a thing as general providence, then the whole of providence cannot be particular. And so far as providence is general, particular design is necessarily excluded.

We may safely assume the ground that a great part of Divine providence is general. And, consequently, that a great part of the evils which occur in the world are of the general providence of God. He, therefore, has no *particular* design and agency in producing them. They are unavoidable. God could not prevent them, without changing the character of his providence from general to particular. And he only knows when such a change is for the general good.

Human reason is incompetent to deduce what kind of work must come from the Divine perfections. Great mistakes are made when we attempt to do this. Who would have inferred from the attributes of God that he would have made such a world as ours? A world in which the wrong and the miserable so much abound. And yet it is a known fact that God, perfectly good, infinitely wise and almighty, has done this work. It must be admitted to be a perfect work; a work as perfect as it could have been; that the evils in it are inevitable; that if they had been effectually provided against, the expense would have exceeded the benefit.

It is, however, alleged that all present evils are sent or permitted as cause of future good. This allegation, however, is wholly gratuitous. It is an assumption. It cannot be proved. And even if it could, it would avail nothing, for the whole difficulty would still remain. Why is not that future good produced without the antecedent evil? Is it impossible to have the former without the latter? It is then admitted that even Omnipotence has its limits. It cannot surmount impossibilities. It cannot produce the good there is in the universe without the attendant evils. And it matters not whether these evils are considered as necessary causes, or as unavoidable results. They exist, and they rise to a certain amount. And this amount is not at all lessened, nor the existing amount of good increased, one single particle, by the hypothesis, that all present evils are sent as grounds and causes of future good.

'It becomes us all to distrust our competency for abstract reasoning about the future acts of God. We must be limited and guided by the facts of Divine providence. It is presumption and recklessness to reason in the face of facts and against them. We see what the government of God is, in respect to this world. And in respect to the future we can safely make no conclusions except by analogy. What evidence, then, does the providence of God, in this world, furnish, that there will be no evil in the future state? The attributes of God are as intimately concerned with the character of things here, as they will be with the character of things there. How can we more safely infer from these that there will be entire and perfect happiness in the world to come, than we might have inferred from them that there would be good exclusive of evil in the world present?

'Respecting God above or man below,
What can we reason but from what we know?'

We know that man possesses a progressive nature. He is not an instinctive but a rational being. Instincts make no advances. But reason can advance indefinitely. It is, therefore, safe to conclude that *the race* will make progress. But it is not safe to make this conclusion respecting every individual. Because the individual *might* advance, it is not hence certain that he *will.* The facts of life abundantly verify this position. Man possesses a power and a privilege which he often misimproves and abuses.

Our brethren of the Universalist denomination—we say it not from disrespect toward them, but from conviction, an honest even if it be a mistaken impression—have, in our opinion, been erroneous and empirical in their mode of interpreting the Scriptures and reasoning from the acknowledged attributes of God. They have, in our judgment, taken a partial and one-sided view of the question in controversy; have neglected *the facts* of Divine providence and reasoned abstractly as if no such fact existed. And knowing that they were reasoning against existing facts they have first made groundless assumptions and then rested on them. They have taken one class of texts from the Bible and made the same use of them as if there did not exist another class of texts whose aspect was different and hostile. They have accepted as philosophically definite the language of the former class, but that of the latter as vague, indefinite and hyperbolical. They have adduced a multitude of passages from the Old Testament to prove the doctrine of universal future human happiness, but have rejected others on the ground that all the Jewish Scriptures recognize no life but the present. They have interpreted the parables in the xxv. chapter of Matthew as having their fulfilment in the present life because no mention is there made of the resurrection, but have made use of Romans xi. 25, to prove a salvation in the future life, though nothing is there said of the same resurrection. We think they assume to know more than has been revealed. And of this opinion was Dr. McKnight, Dr. Bancroft, and the incomparable Dr. Channing. In their deliberate judgment the final destiny of all the wicked was not made known in the Scriptures of truth. S. P.

*For the Register and Observer.*

### CORRESPONDENCE.

BROOKLYN, N. Y., JULY 15, 1843.

Messrs Editors,—I notice in your paper of to-day, an article in reference to raising funds to purchase the proposed 'Western Divinity School,' signed 'A Country Pastor,' and also an article stating that $100 of the required sum, or one quarter of the whole amount would be raised in Providence. I was very glad to see them, and it shows that our people can respond to the call promptly. I trust that the above articles may do much toward 'stirring up' both clergy and laity in the cause. I would appeal to the *young men* of our faith, to come forward and help us (for I am a young man myself)—for *they* can do much, I know, towards accomplishing the object. Let *all* who choose to contribute give their mite, be it never so small, and the amount required will soon be collected. I send in the enclosed letter to Mr Briggs $2,00 as my mite, which please hand to him.

Our new Church is progressing rapidly, and we hope to worship in it as soon as November next. It will be decidedly the most handsome building in the city. I mean by this, that the style and model are in excellent taste, and the building, both interior and exterior, will be 'neat, not gaudy.' It stands upon one of the finest sites in Brooklyn, as high ground as any in the city and in a very central situation. It is to be called the 'Church of the Saviour;' a more appropriate name could not have been selected.

Our congregation is fast increasing, and if it continues to increase in the same ratio for the *next*, as the *past* three years we shall want another building. The Sunday School is flourishing, and the attendance is very good—about 18 teachers and 100 children. While I think of now, I would ask whether any of those 5 or 6 clergymen who, during the last year (in this State) became converts to Unitarianism from other sects, are supplied with pulpits? The places where Unitarian preachers are wanted, are increasing throughout the State. It is to be *hoped* that these gentlemen will be called to fill the places where their services are so much needed.

We are still 'talked against' here, as we always have been. I should say misrepresented by those of other sects. One clergyman, in particular, (of whom you have often heard before,) I mean the Rev. Dr. Cox, often misrepresents Unitarianism from the pulpit. It seems strange that a man and a clergyman too, who is settled over a large congregation, and who is (as it were) *almost worshipped* by them; a man of so much learning, and withal who professes to be a *Christian*—I say, it seems strange that he can consent to misrepresent us as he often does. I do not care for what others may say of us, *provided* they show the Christian spirit and do not misrepresent our faith, or deny us the name of Christian. I would feel above heeding any thing of this sort, but I would speak the truth upon all occasions.

I have already extended this letter much more than I intended at its commencement.

B. F. S.

### RECENT PUBLICATIONS.

Fidelity to our political idea, our best National Defence. A Discourse preached before the Ancient and Honorable Artillery Company June 5, 1843. Being its 205th Anniversary, by Henry A. Miles, Pastor of the South Congregational Church Lowell. Boston, John H. Eastburn, Printer, No 18 State street, 1843.

This is an able and appropriate discourse. The subject was fitly chosen and is illustrated and set forth with earnestness, and force. What 'our political idea' is Mr. Miles thus describes.

'The lessons of history must not be lost upon us of this generation. Our vast country, teeming with its rapidly multiplying millions, who are every year extending the dominion of our civilization towards the Rocky Mountains, what is to hold it together? What is to give this widely scattered people one spirit, to inspire them with common hopes and aims, to form them to one character, and be the bond of their union and strength? It is a 'vision' that must do this, an *idea*, that great American idea which Providence has raised us up to develope, which is destined to play so conspicuous a part in the future history of nations, but which as yet the American people alone have embodied and do represent. It is the idea of the supreme worth of the individual man, that his nature is hopeful and may be trusted, and that one of its rights is to have a fair chance of putting itself forth. It is the idea of equality, that no artificial distinctions shall be instituted or be encouraged, and that those classes which have been heretofore so much wronged and oppressed, shall be enlightened and lifted up. It is the idea of a higher civilization, the object of which shall be to secure, not the official honor of the few, not the greatness of the State, not the production of the largest amount of wealth, but the intellectual and moral elevation of the people, and of the whole people. It is the idea, in one word, of the brotherhood and improvableness of humanity. I am not wrong in calling this the great American idea. As I before said, it swelled in the bosom, and inspired the hopes of the first white men who set foot on Plymouth Rock. In the long wilderness pilgrimage of our Fathers it was their cloud pillar by day, and their fire pillar by night. Dimmed it may be by sordid calculations which our great outward prosperity has fostered, still this *idea finds a* home in every New England bosom, and has gone wherever New England civilization has been carried. Our salvation as a people depends upon our fidelity to this idea. It must give us a purpose which we mean to accomplish, a future which we are determined to reach. It must guide legislation, kindle genius, inspire hope, give us confidence and courage, and make us active in using the great agencies of education and social reform. Above all, this great idea must be made sacred by religion. Springing from the bosom of Christianity, our Christianity must adopt it and ennoble it. We must feel that the spirit of God is now and here in humanity, and making us its instruments, and this country the theatre, of advancing and perfecting the race.'

He then proceeds to show what power there is in this idea, if we are faithful to it, to secure our national preservation—and says.

'And I name first the obvious consideration that this idea rests on a legitimate and unchangeable basis. Not the basis of tradition, of present expediency, of property, of caste, of force. It may be for a man's interest to support political institutions which rest upon these foundations; but is impossible that even he can justify them to his reason. There will be moments of obstinate doubts and misgivings. Certainly all those who are oppressed by such institutions will be quick to see, by an unerring instinct, that they are founded in usurpation and wrong. No man who rests his political creed on an idea, can stop short of the rights which belong to man as man, and to all men alike. A Government which recognizes all as equal, and seeks with a single eye the common good, stands on an impregnable basis. It commends itself to every man's common sense, and perceptions of right. There may be occasional excesses, or short comings, in its main principle is sound, and will soon work as it ought. He has no serious misgivings about it. He can look up to the hand that is over him with affection and

trust. We may see in every school-room of the land how sullen our nature is, how unwilling to obey, and ready to resist, if the government that is over us rests on a false foundation, and is maintained by force. But let it be based on a right, and let it repose a generous confidence in us, and it will have our prompt obedience, our warm and devoted love. Our political idea approaches us on our best side. It does not address itself to our fears. It makes its appeal to the highest principles of our nature, our feelings of self-respect, our love of justice, our sense of right. If kept clear and vivid in the heart of this great people, that idea is capable of kindling it to a degree of patriotic enthusiasm, which no nation ever before felt. And no doubt it has already, in a measure, answered this end. Beneath these clashing interests, and these party disputes, there is a calm and deep undercurrent of love to our country, which in the hour of trial would nerve every arm, and fire every heart. It is because the idea, which is the basis of our national existence, finds a witness, and friend, and defence, in every American breast. It stands upon an everlasting right. The institutions and laws which it inspires represent a right. There is no other country on the face of the earth where men so universally and deeply feel that their rulers rule by a divine right. Here is a conservative element in the bosom of American society of vast, and, we may hope, of unfailing power. Its strength has been tested in repeated instances of wide spread alarm. I need but allude to the events of the last year in a neighboring Commonwealth. The conviction that the government and laws which there existed were, in the main, based upon a right, how triumphantly and quietly has it composed difficulties which only a twelve-month since wore an aspect so portentous! The case is more remarkable from the fact that those who there sought to introduce a new government, had doubtless much to justify their objections to the old. Principles were there recognized which were hostile to our great American idea. It is from this source alone that we ever have any thing to fear. No people will obey their laws with more promptness and zeal, than we will obey all those which are in conformity with our first principles of equality and natural right. No people would march forth with more unanimity, and faith, and courage, for their common defence.

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An Oration delivered before the City Council and Citizens of Boston in Faneuil Hall on the Sixty Seventh Anniversary of the Declaration of Independence, July 4th, 1843. By Charles Francis Adams. Boston: John H. Eastburn, City Printer, 1843.

We have read this oration with great pleasure. It is full of sound thought and just views expressed in a strong, chaste, manly perspicuous style, free from exaggerated statement, and eloquent declamation, yet in the highest and best sense truly eloquent. The object of the oration is to show that our government had its origin in *a devotion to principle*, and can be preserved only by the same means. After noticing some points in which we have forgotten, or are in danger of forgetting this, he proceeds as follows.

'Fellow citizens, you must perceive that I do not intend to confine myself to describe evils pressing immediately upon us. I am looking at the Declaration of Independence as the great exposition of our national faith. I there see announced as self-evident truths, 'that all men are created equal—that they are endowed, by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness—that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed,' and I am naturally led not merely to the comparison of our present position with these doctrines, but also to a view of the duties incumbent upon the men of this day to guard them against future dangers. The two dangers I have described are, on the one side, the spirit of aggrandizement—on the other, the spirit of faction. But you may be led to ask of me, admitting the possibility of such dangers, what is my *remedy*. I answer the only remedy is to keep in mind the example of the patriots of 1776 in their *devotion to a principle* and not to a party or to a name. Remember that 'this government was instituted to secure our rights to life, liberty and the pursuit of happiness.' It cannot conduce to that happiness to hazard foreign wars for the acquisition of more territory, neither can it promote it to cherish domestic contentions about men. Let us remember then, whilst retaining all proper attachment to the party which sustains principles, to avoid unqualified subjection to that which disputes only about men. Whenever parties degenerate into factions, let us leave them. Whenever parties propose unworthy men, let us refuse to vote for them. I estimate not the bonds of party half so much as I do the safe administration of the public affairs, and I would rather trust a quiet citizen who gives me evidence of his character by his steady and successful attention to his own affairs than a wrangling demagogue who spends so much time upon the public business as to make the public purse necessary for his support. In this connexion, I remember an anecdote told by an ancient historian of a people living in Miletus, a territory of ancient Ionia. He says that during the two ages preceding that of which he was writing, Miletus had been greatly distressed by internal factions, and to heal the disorders thus occasioned the Milesians applied for assistance to the people of a neighboring island, Paros. 'The Parians sent over a deputation of their most distinguished citizens, who perceiving on their arrival, that the whole State was in extreme confusion, asked leave to examine the condition of their territories. Wherever in their progress through the desolate country, they observed any land well cultivated, they wrote down the name of the owner. In the whole district however, they found but few estates so circumstanced. Returning to Miletus, they called an assembly of the people, and they placed the direction of affairs in the hands of those who had best cultivated their lands; for they concluded that they would be watchful of the public interest who had taken care of their own.' This had its effect of restoring the general tranquility and of ultimately creating a degree of prosperity which made Miletus the pride of Ionia.

The government of the United States has now passed into the hands of the children of the 4th of July, 1776. During the half century that has elapsed since an effective government was established, one portion of it has been spent in the settlement of disputes with foreign countries growing out of an almost constant and very general state of war in the world. The foreign policy was then the predominant subject upon which the two parties in the United States divided. But although each of the two in its turn obtained the possession of the government, the general principles upon which it was administered remained substantially the same. The wisdom which guided our own revolution steered us in safety through the dangers of a revolutionary period. Peace with all nations, entangling alliances with none, was the doctrine which then saved us from the confusion into which the nations of Europe fell. A general peace followed the fall of Napoleon. And during the period which has since elapsed the questions agitated among us have been of a wholly domestic character. Sharply as these have been disputed between the contending parties they have not been of a vital nature to the happiness of the people or touched any but their pecuniary interest. Whether well or ill-settled, the country has still gone forward, sometimes embarrassed by the folly of parties but never entirely checked. The recuperative energy to be found in its own bosom has supplied a more than sufficient counterpoise to the ill effects of human error. When the only topic of dispute is the extent to which the prosperity of a nation shall be developed, and the way in which it shall be done, the people very naturally will differ without mixing much asperity in their contests. It is the tendency of such matters to subside under the influence of repeated decisions made at the popular elections. Most of the dividing questions of the last thirty years are becoming obsolete by exhaustion, and if it be desirable to preserve the lines of distinction between our citizens from running together in default of a distinctive principle, it will before long be necessary to look for it somewhat deeper than in the doctrines which they now public profess.

Fellow citizens, it is not in the nature of the public mind in America to remain torpid a great length of time. A new era must take place and questions of magnitude must again arise, the settlement of which may call into play all your patriotism. Whether those questions be of foreign or domestic policy or more probably both together, they will be likely to test the principles of those in whom the people trust, as well as their own fidelity to the doctrines of the revolution. The great lesson to be learnt is self-restraint. No entangling alliances, no standing armies and no wars. The age is full of gigantic systems, the country is full of exaggerated sympathies. Within as well as without the elements of commotion are working to produce fearful agitation, the direction of which whether to the principles at the foundation of the social system at home or to the spread of our own system over the territories of neighboring nations it is impossible to foresee as it might be dangerous to conjecture.'

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HON. JOHN QUINCY ADAMS.

*Hartford, July* 10, 1843.

Messrs. Editors,—Below I send you a letter from Hon. J. Q. Adams, which I trust you will be disposed to make public. A word, by way of explanation.

About two years since, while I was travelling in Vermont, the pastor of a small village put into my hands a volume of Voltaire's Philosophical Dictionary, purporting to have been translated by John Quincy Adams, with a commentary preface by the same. An Infidel neighbor of Rev. Mr. Hubbard had loaned it to him, boasting that J. Q. Adams was an Infidel as well as himself. Rev. Mr. H. procured the address of Mr. A., delivered at New York, in which he strongly urges the study of the Bible. After reading it, the Infidel replied, 'If J. Q. Adams blows hot and cold in this way, I will have no further confidence in him.' I suspected at the time that this was either a forgery, or else the name of another J. Q. Adams; yet knowing that it had been attributed to the ex-president, and therefore that his influence was made to sanction infidelity, I finally determined to ascertain the facts in the case, and also his views in regard to Voltaire's writings. These are contained in the following letter.

Yours, &c. JOSEPH EMERSON.

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QUINCY, 17th June, 1843.

*Rev'd Sir,*—In answer to the inquiries in your letter of the 12th instant, I cheerfully state—1st. That I never published or made a translation of Voltaire's Philosophical Dictionary; 2d. That I never read that work, and am therefore unable to give an opinion upon its merits; 3d. That I never saw the book mentioned by you, as purporting to be a translation of Voltaire's Philosophical Dictionary, by John Quincy Adams; 4th. That I have heard of a person, a stranger to me, bearing that name, but know not how he came by it, nor to what family he belongs.

I have read extracts from Voltaire's Philosophical Dictionary, and others of his writings infected with infidelity, but I have also read and seen performed on the stage his tragedies of Zaire, Alzire and Mahomet, and have read his epic poem of the Henriade. I have read his writings, in which he complains that he had been accused of irreligious propensities, and appeals to these tragedies and this epic poem as proofs of his orthodoxy. He boasts that when his tragedy of Zaire was first performed, it was called the Christian tragedy. In the tragedy of Alzire a Spanish Viceroy is murdered by a Peruvian Indian, and when the assassin is brought before him, as he is dying, he says—

'Learn now the difference between thy gods and mine—
Thy gods command thee to revenge and murder:
And mine, when thou hast stabbed me to the heart,
Command me to pity and forgive thee!'

In his Henriade, he glorifies Henry IV. for having been converted by a vision, in which his ancestor, St. Louis, proves to him the truth of the doctrine of transubstantiation; and he dedicated his tragedy of Mahomet to Pope Benedict XIV., assuring him that in exposing the impostor of a false religion, there was no person to whom the work could with so much propriety be dedicated, as to the head of the true religion: a compliment for which the sovereign pontiff rewarded him as a true and faithful son of holy church, with his paternal and apostolic benediction.

Now, if the infidel neighbor of the Rev. Mr. Hubbard declared that he would have no further confidence in *me*, if I had been blowing *hot* and *cold*, by publishing a translation of Voltaire's Philosophical Dictionary, and yet professing for myself religious sentiments and opinions how could he have any confidence in Voltaire himself—such an adept in the art of blowing hot and cold, that he wrote with the same pen his Philosophical Dictionary and his Henriade, his Zaire, his Alzire and his Mahomet—how could the infidel justify himself for recommending to his friend the work of such a weathercock in religious opinions as Voltaire, and yet profess to withdraw all his confidence in me for my supposed inconsistency in publishing the infidel trash of Voltaire, and yet avowing religious sentiments for myself?

The truth is, that Voltaire was a lively, sarcastical, disingenious, prejudiced, fanatical disbeliever in Christianity, ready to assume the mask of religion, or to cast it away, just as it suited his interest or his humor; intent above all things upon making himself a name, and flattering himself that his easiest way to do it was by demolishing the Christian religion. I never thought his Philosophical Dictionary worth reading, and I read his Bible only to despise it.

I have read also his Maid of Orleans, and despised him also for that—infamous for its perversion of all moral principle, and all decency. Its injustice to one of the brightest characters in human history is its most crying sin. A Frenchman who can think or speak of Joan of Arc without reverence, must have a heart colder than the everlasting ice of the poles.

You are at liberty, sir, to make such use of this letter as you think. I am certainly not ambitious of the reputation of spending my time in translating or in publishing Voltaire's Philosophical Dictionary.

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'There are very few from some of whose writings I have recoiled with more disgust and horror; of his infidelity and dissolute morals I have had more than a surfeit; and if I have ever derived any benefit from them, it has only been by that process which extracts healing medicine from the deadliest of poisons.

I am very respectfully and thankfully,
Dear Sir, your obedient servant,
JOHN QUINCY ADAMS.

*—Observer.*

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ANTI-SLAVERY PIC-NIC AT TEMPERANCE GROVE, DEDHAM,

*Tuesday, August* 1st., 1843.

At a meeting of abolitionists of Boston, held on the 9th inst., it was unanimously resolved to commemorate the ensuing anniversary of Emancipation in the British West Indies, by a public and social Pic Nic, at 'Temperance Grove,' Dedham; and that the friends of the cause in that and the neighboring towns be earnestly invited to unite with us in this appropriate observance of the day.

A procession will be formed at the Town Hall in Dedham, at 9 o'clock, or on the arrival of the cars from Boston, and proceed from thence to the Grove, where addresses are expected from Rev. CALEB STETSON, of Medford, Rev. JOHN PIERPONT, Rev. THEODORE PARKER, and other advocates of freedom; with music and other exercises appropriate to the occasion. The friends of the cause in Dedham, Roxbury, Dorchester, Medfield, Walpole, Wrentham, and other neighboring towns, are earnestly invited to join the procession, and it is hoped that all will be upon the ground punctually at 9 o'clock. Let the children come, that they may imbibe the spirit of devotion to the cause of impartial and universal freedom, and be prepared to take the place of their fathers in the warfare with oppression.

Arrangements have been made to carry passengers to the Pic Nic, from Boston and Roxbury, at a reduced price. Those who purchase rail-road tickets at the Anti-Slavery office, 25 Cornhill, before the day of the celebration, will be carried to Dedham and back for 37 1-2 cents. The cars will leave at half past 7 A. M., and return at a quarter past 5 P. M. Those who intend to go are requested to purchase their tickets at an early day, that the Committee may know how large a company to provide for.

Every friend of the cause is expected to conform to the fashion of Pic Nics, by contributing his share to the refreshments necessary on the occasion.

The Committe will endeavor to procure banners and badges appropriate to the occasion, for the use of the several towns.

OLIVER JOHNSON,
GEORGE ADAMS,
FRANCIS JACKSON,
H. W. WILLIAMS,
H. I. BOWDITCH,
M. A. W. JOHNSON,
*Committee of Arrangements.*

N. B. If the first of August should prove to be a rainy day, the celebration will be deferred till the first fair day thereafter.

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TO OUR CORRESPONDENT J. F.

We have received the communication referred to, and thank our kind correspondent for his many favors, but on account of the length of his piece and the abtruseness of its subject, we hesitate to insert it. *—Eds.*

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*** Genevieve and Marcelin and other Tales, Translated from the French by J. N. Bouilly, Boston, Wm. Crosby & Co., 1843. We have already expressed our opinion of this volume by gracing our columns with two of its stories. It is an excellent little work, and we recommend all parents who would impart pleasure and instruction to their children, to procure a copy of the Publisher forthwith.

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UNITARIAN TRACT FOR JUNE.

The Eighteenth Report of the American Association, with the Proceedings of the Annual Meeting, May 24th, 1843. Just published, by the Agents, 134 Washington street.

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UNITARIAN CHURCH AT FALL RIVER.

By the late calamitous fire at Fall River a large proportion of the members of the Unitarian Society were great sufferers, so that without temporary aid from abroad, it will be extremely difficult, if practicable at all, to go on as a Society. Their case having been stated to some of our religious Societies, contributions have been made for their particular benefit, independently of the general subscriptions for the sufferers at large. In the South Congregational Society, in this city, (Rev. Mr. Huntingtons') a contribution was made for this purpose on the last Sunday, amounting to $237.

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## GENERAL INTELLIGENCE.

*Washington Allston.*—A special meeting of the National Academy of Design, was held at New York, on the evening of the 12th inst. for the purpose of expressing their feellings in regard to the lamented decease of Mr Allston. The meeting was very fully attended. The President of the Academy, Samuel F. B. Morse Esq. took the chair at 8 o'clock, and announced the melancholy event.

We select from his remarks the following passages.

Gentlemen of the Academy: It is my most painful duty to announce to you the afflicting intelligence of the death of Washington Allston. The journals of the day apprize us, in a manner that leaves us no hope of mistake, that our great American painter, our beloved associate, is no more. The artist, the scholar, and the Christian gentleman, were combined in Allston in a degree never surpassed.

The bare announcement to you, gentlemen, of his death, I know full well will cause you unfeigned grief. The tears you shed are no formal or official tribute of respect. There are few among you who cannot bear personal testimony to his kind-heartedness, his liberality, his noble disinterestedness. To those who have ever had the happiness of seeing him, and conversing with him, it is needless to speak of the winning sensitiveness of his manners, the purity and even feminine delicacy of his sentiments, the elevated but chastened enthusiasm for the highest excellencies of art, which seasoned all his discourse, all making an impression not to be effaced, but to exert a permanent and salutary influence ever after, on those who listened to him.

The following resolutions were submitted to the meeting, and were unanimously adopted.

Resolved, That in the death of Washington Allston we acknowledge the hand of a mysterious but just Providence, who, in his wisdom, has by this event deprived the arts of design of one of their most brilliant ornaments, and the profession of one of the richest sources of instruction.

Resolved, That we hold in the highest veneration the noble traits which distinguish the deceased, and which were manifested uniformly in his professional, social and Christian character, and commend him as one of the loftiest examples for the imitation of all artists.

Resolved, That as an expression of deep sympathy with the relatives and more immediate friends of the deceased, we will wear the usual mark of mourning, crape on the left arm, for thirty days.

Resolved, That a committee be appointed to wait on the Hon Gulian C. Verplanck, and invite him at as early a period as his convenience will permit, to prepare and deliver before the academy an eulogy on the distinguished deceased.

Resolved, That the president be requested to transmit a copy of these resolutions to the widow of the deceased, and that they be published.

*Amherst College.*—The annual commencement at Amherst will be holden the present year on Thursday, the 10th of August. Ensign H. Kellogg, Esq. of Pittsfield, is expected to deliver the address before the literary society.

The Rev O. A. Brownson delivers the oration before the Gramma Sigma Society at Dartmouth College, at the next commencement. The Rev Mr Peabody, of Portsmouth, N. H, will deliver one before the literary societies connected with the College, on the same occasion. We have already announced that Messrs Webster and Woodbury would participate in the commencement ceremonies.—*Post.*

*Collections in Boston for Fall River.*—Up to the evening of the 19th instant, the collections at large, in this city, in aid of the Fall River sufferers was $13,165.

*Puseyism.*—Though the words Puseyism and Puseyite are now in frequent use, yet there are so many persons who need to be informed of their origin and meaning, that we are induced to quote from the London Observer of July 14th, the following statement, in regard to the origin and character of Puseyism.

In the year 1833, the late Rev Dr Rose, of King's College, the Rev. Mr Percival, Dr. Pusey, and two or three other clergymen, met in the house of the first-named Rev. Gentleman, when taking over the progress of Dissent, and the unpopularity and even practical neglect into which High Church principles had fallen of late years, they came to a resolution to form themselves into a society, though without any formal organization, to use their utmost efforts to revive and bring into practical recognition the class of principles to which we have referred. The celebrated 'Tracts for the Times' had their origin in the meeting in question. These tracts appeared at irregular intervals, and were published at prices, varying according to the quantity of matter, from twopence to sixpence. The Tracts soon attracted general attention, from the startling doctrines they advanced; and as the tendency of all of them was to exalt the authority of the Church, and increase the importance of the clergy, by investing them with a special sacredness of character, the new class of opinions made rapid progress among them. Every successive Tract became bolder and bolder in its tone, and approached nearer and nearer the doctrines of the Church of Rome. The principal writers were Dr Pusey, the Rev. Mr Ward, the Rev. Mr Williams, the Rev. Mr Newman, and one or two others. The series proceeded until it reached No 90, which so openly and strenuously advocated Popish principles, that the Bishop of Oxford felt called upon to interpose his authority, and put an end to the further publication of the Tracts. The last of the series, No 90, created a deep sensation, especially as it was soon discovered that it had contributed to make several individuals go openly over to the Church of Rome. The doctrines now held by the Puseyites, who are sometimes called Tractarians, so closely resemble the doctrines of the Roman Catholic Church, that there can hardly be said, on most points, to be any essential difference between them. Among the points to which the Puseyites attach a special importance, is the assumption that all the clergy of the Church of England, in common with those of the Church of Rome, have descended in a direct line from the Apostles. This is what is called apostolical succession. They also maintain, that all children, baptized by the Established clergy, are regenerated when the water is sprinkled upon them; but they refuse to recognize the baptism of the ministers of other denominations, as baptism at all. They hold that there is no hope of salvation for those who are without the pale of the Church. They denounce the Reformation, and look forward with eager desire to a union between the Church of England and the Church of Rome. They maintain that the Church has an authority above that of the State; and that the Sovereign and the Senate are bound to submit to the dictum of the Church.

The following statement in regard to the progress of Puseyism in England, is also from the London Observer.

It is calculated that out of 12,000 clergy in England and Wales, 9,000, or three-fourths of the whole, are deeply tainted with it. In Scotland, again, the whole of the Episcopal clergy, with the exception of three or four, are decided Puseyites. In Ireland, also, the heresy is making alarming progress. It is calculated that the majority of the Bench of Bishops are more or less deeply tinged with it. Those of the Prelates who most openly advocate Puseyite principles are the Bishop of Exeter, the Bishop of London, and the Bishop of Oxford.

In Margaret street Chapel, Oxford street, it would be difficult to perceive any difference between the form of worship and that observed in a Roman Catholic church. In many of the Puseyite churches and chapels, daily worship has been established, and in all of them, we believe, the sacrament is administered weekly. We understand it is likely the subject will be soon brought before Parliament, and the question to be determined will be, whether a Protestant country ought to be called on to pay from £6,000,000 to 7,000,000 a year to the established clergy for inculcating Popish principles, and observing Popish practices in their places of worship, in entire disregard of the solemn engagements they came under at their ordination to maintain the Protestant religion of the land.

*** After the above was in type we received from a New York correspondent a copy of the same, for insertion. He will please accept our thanks for his kindness. Future favors of the kind are solicited.

*The French Atlantic Steamers.*—A correspondent of the Charleston Mercury, under date of Paris, July 15, says: 'After all that has been said about the line of French Government steamers between Havre and New York, it seems now very doubtful whether they will run at all, and certain that the line is by no means organized.' This agrees with intimations we have heard before. *—Courier.*

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FOREIGN.

FROM ENGLAND—ARRIVAL OF THE CALEDONIA.—This Steamship arrived at this port on Monday evening. Liverpool papers of July 4th are received.

We quote the following abstract of news from the Boston Daily Advertiser.

The affairs of Ireland seem to have yielded the *pas* in point of interest to those of Spain. Either from the want of novelty or from the greater excitement felt regarding the position of things in the latter country, Ireland and repeal seem almost forgotten in the columns of the leading papers. Notwithstanding this, however, Mr. O'Connell was still 'agitating' with effect, but also was still advocating peace, and maintaining the supremacy of the laws.

Spain was the theatre of the most interesting action to all Europe. The insurrection had spread over a very large section of the country, every town parading its *pronunciamento*, and Espartero had been obliged to leave Madrid and take the field himself, in order to quell it. The result seems now very doubtful. The last letters from Paris say—'The parties most able to pronounce an opinion, feel this morning unable to give one.' English papers do not hesitate to assert, that the whole insurrection has its rise, not in any well grounded disaffection of the people, but from the influence of *Christina*, and money from France.

In the English Parliament the Irish Arms bill has been the principal subject of interest, and the debate, nominally upon that, but running into investigations of Irish disturbances does not admit of a hurried condensation.

An event occurred at the annual commemoration of the University of Oxford, by which it seems to be supposed that this country will be very much distressed. The disgrace of the affair if there be any, rests upon a few individuals upon the other side of the water. It appears that it was intended to confer the honorary degree of Doctor of the Civil Law upon Mr. Everett, our Minister at London. When he was presented, some of the undergraduates and graduates of the University took occasion to express their disapprobation noisily, being unwilling that the honors of the University should be conferred upon a *Unitarian*. The disturbance was so great that, although the ceremonies of conferring the degrees were completed, the convocation was adjourned without concluding the intended performances. The dissentials have addressed Mr. Everett, disclaiming personal motives in their opposition, and have protested—in Latin in due form—against the legality of the degree; while the government of the University have been employed in punishing the rioters with great severity. An English paper hopes that 'the wrath of the States will be appeased by the sacrifice.'

The Peace Convention commenced its sessions at Freemason's Hall on the 22d ult. There were about 300 members, of whom 17 were from America.

The marriage of the Princess Augusta to the Grand Duke of Mecklenburg Strelitz, took place on the 28th ult. The King of Hanover and the King and Queen of the Belgians, were in England to attend this ceremony, which was performed on the anniversary of Victoria's coronation.

*France.*—There is but little news of interest from France. The whole people are much excited however, in regard to Spanish movements.

*The East.*—The overland mail from China arrived on the 3d instant. An evening edition of the London Times gives the following:

The news from China extends to the 28th of March. Some delay in the ratification of the treaty was anticipated, in consequence of the death of Elepoo. The Plenipotentiary had been dissuaded from proceeding northward for the present, in case of missing the new Chinese Commissioner on his way southward from Pekin. Everything continued quiet, and the ill-feeling towards the English appeared to be abating at Canton.

Nothing of any note in the way of fighting has occurred since our last; but another great battle was looked for about the beginning of June. Shera Mahomed had managed to collect from the hills to the westward an army of 30,000 Beloochies, with 20 guns; these were posted in a strong position near Hyderabad, so as to cut off the communication with Sukkar. It was understood that Sir Charles Napier would go out to meet them, so soon as reinforcements arrived sufficient to make up for the loss of her Majesty's 22d and the 1st Grenadiers.

There seems some reason to expect disturbances in the Punjaub. Shere Sing has had a paralytic stroke. Should this prove fatal to him, the Governor General will probably discover that the Kyber mountains constitute the limits nature appears to have assigned to us.

Our Constantinople advices speak of the continuance of hostile demonstrations on all sides, but of no decided acts. Expectation, as to the future, centred in the approaching arrival of Baron Lieven.

From Alexandria the news is important, inasmuch as the Pacha has publicly expressed his intention of associating in the Government his grandson Abbas, in consequence of his own age and infirmities, and Ibrahim's being an invalid. Unfortunately between Ibrahim and Abbas there is a deadly feud, which, at the old man's death, may lead to civil war.

*Portugal.*—Lisbon papers of the 12th ult. state, that the Queen and the King Consort had again given up a portion of their annual income, in order to relieve the necessities of the country. This was to meet an intended address of the Cortes praying for such reduction. Instead, the Cortes voted their Majesties an address of thanks for their generous concession.

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## MARRIAGES.

In this city, on Thursday, July 13, by Rev Mr Gannett, Henry W. Longfellow Esq. of Cambridge, Professor of Modern Languages in Harvard University, to Fanny Elizabeth, daughter of Hon Nathan Appleton, of Boston.

In this city, on Tuesday morning, by Rev Dr Lowell, Mr E. Jones Andrews, (of the firm of C. Andrews & Co.) to Miss Caroline F. daughter of Levi Brigham, Esq.

In this city, on Monday morning, July 17, at St. Paul's Church, by Alexander H. Vinton, D. D., Cyrus Mason, D. D., Professor in the New York University, to Hannah Parkman, daughter of the late Edward Tuckerman, Esq.

In this city, July 19th, by Rev Mr Horton, Mr Henry O. Skinner, to Miss Frances Willey.

In West Cambridge, on Sunday morning last, by Rev Mr Stetson of Medford, Mr Samuel Swan to Miss Hannah A. Estabrook, both of W. C.

In Norwich, Ct, 11th inst, Mr Joseph I. Stone, of Boston, to Miss Margaret D. Pond, daughter of Hon S. W. Pond, of Bucksport, Me.

In Albany, Mr Henry Merritt, to Miss Elizabeth S. Hood, both of Salem; 4th inst, Mr Nahum Stetson, to Miss Lucy A. F. Barstow, both of Bridgewater, Ms.

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## DEATHS.

In this city, July 11th, Nathaniel Emmons, Esq. aged 84. In recording the death of this excellent man, it may truly be said, that one has left us, who was honest, industrious, and temperate in all things—in him the poor and afflicted found a heart to sympathize, and a hand to administer to their necessities. In the domestic and social relations of life, he was a faithful and kind friend, and his meek and unobtrusive excellencies will long be remembered by a large circle of friends.

In Cambridge, on Saturday, 15th inst. Miss Louisa Jennison, daughter of Dr T. L. Jennison, 39.

In Deerfield, on the 13th inst. Sarah Ellen, aged 5 years, daughter of Rev F. W. Holland, of Rochester, N. Y.

In St Louis, Mo. June 15th, Mrs Charlotte G. wife of Edward Holden Esq. of St Louis, and daughter of the late Henry Gallison Esq. of Marblehead, 37.

On board brig Speedwell, at St. Jago, 20th ult. Capt Septimus Thorndike, master of said brig; and on 11th inst, Capt Caleb Souther, formerly chief mate, but at the time of his death master of the brig.

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EMERSON'S ARITHMETIC, IN THREE PARTS.

PART FIRST is a small book, designed for the use of young classes, from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, united; and this book, without the Third Part, is sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprizes a brief review of the elementary principles, and a full development of the higher operations, with extensive commercial information.

*From the Masters of the Public Schools of Boston, in the Department of Arithmetic.*

Emerson's System of Arithmetic, (First, Second and Third Part,) has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its arrangement is judicious, and the gradation of its exercises is exact. We consider the work to be justly entitled to the high reputation it has acquired, and we sincerely recommend it to the attention of teachers, who have not had opportunity to become acquainted with its merits.

P. MACKINTOSH, JR., Hancock School.
JAMES ROBINSON, Bowdoin School.
LEVI CONANT, Eliot School.
AARON D. CAPEN, Mayhew School.
JOSIAH FAIRBANK, Adams School.
JOHN A. HARRIS, Hawes School.
REUBEN SWAN, JR., Wells School.
NATHAN MERRILL, Franklin School.
LORING LOTHROP, Endicott School.
CHARLES KIMBALL, Boylston School.
JOSEPH HALE, Johnson School.
SAMUEL L. GOULD, Winthrop School.
Boston, January 28, 1842.

Emerson's Arithmetic, Part Third, has for several years, been a text book in the Boston English High School. I think that it is a highly useful book for those scholars who have faithfully learned the Second Part, which, in my opinion, is an excellent work. THOMAS SHERWIN,
Principal of the Boston English High School.

Having, for several years, used Emerson's North American Arithmetic, and having had a fair opportunity to compare it with other works upon the same subject, I cheerfully certify, that I consider it decidedly the best Arithmetic which has fallen under my notice. I confidently recommend it as a work of rare merit, and well deserving the extensive use and great popularity which it has hitherto enjoyed. LUTHER ROBINSON,
Sub-Master of the Boston English High School.

I have had the sole charge of five successive classes, of about fifty boys each, in teaching Mr Emerson's Arithmetic, Third Part. From this experience, I have been fully convinced of its adaptation to the wants, both of the teacher and the pupil, and can say that it wholly answers my wishes, as regards fulness, completeness, and system. I may add, that I know of no treatise on this subject, which so exactly anticipates and supplies the information required in the school-room.

FRANCIS S. WILLIAMS,
First Usher of the Boston English High School.

*From the Masters of the Public Schools of Providence.*

Emerson's Arithmetic has been used for several years in the Public Schools of Providence, and we regard it as decidedly the best system of Arithmetic with which we are acquainted.

C. F. KELLY, Benefit street School.
C. FARNUM, Jr., Elm street School.
N. B. NICHOLS, Arnold street School.
J. D. GIDDINGS, Fountain street School.
D. BURBANK, Prospect street School.
AMOS PERRY, Summer street School.
Providence, December 15, 1842.

Published by JENKS & PALMER, School Book Publishers, 131 Washington street, and for sale by the Booksellers generally. 4t july 22

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MONTHLY MISCELLANY For July, edited by Rev. E. S. Gannett. Contents:
Dogmatism. Poetry for the Collation.
The Difficulty of the Religious Life.
Palfrey's Lowell Lectures.
Secret Sins—a Sermon.
Matthew xxvii. 25.
Uncertainty of the Ministerial Relation.
My Centre Table—Fifth Sitting.
Notices of Recent Publications, Intelligence, &c.
Published by W. CROSBY & CO, 118 Washington st. j22

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VALUABLE RELIGIOUS WORKS.—The Child in Heaven; Religious Consolations, 5th edition, by E. S. Gannett; Offering of Sympathy, 3d edition, by Dr. Parkman; Sermons of Consolation, by F. W. P. Greenwood; Dr Channing's complete works, 6 vols.

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MEDFORD BOARDING SCHOOL FOR BOYS.

THIS INSTITUTION is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June. Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

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YOUNG LADIES' SEMINARY,

IN CHARLESTOWN, MASS.

Dr. C. SOULE CARTEE, Principal.

THE FALL TERM will begin on Monday, the 4th day of September next.

The course of instruction is *systematic* and *thorough*, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention, calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.

Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter. The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.

For more particular information, please apply to the Principal.

REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., George S. Hillard, Esq.; Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sergeant of Philadelphia. j15

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TO TEACHERS.—A Gentleman who has a promising school in a village near the city, wishes to dispose of his property and interest in the school.

The situation is a desirable one. Inquire at this office. 4t june 10

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'This little volume, as its title purports, is a compilation of some of the choicest pieces from the pen of this eminent divine.'—*Ch. Watchman.*

'His writings are full of the genuine spirit of Christ. The holiest may read them with profit and delight. The typographical dress of the present volume is beautiful and befitting its contents.'—*Zion's Herald.*

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PROPOSALS

FOR PUBLISHING a Monthly Periodical, to be called THE CHILD'S FRIEND; designed for families and Sunday Schools; Conducted by Eliza L. Follen.

The plan of the 'Child's Friend' is similar to that of the 'Christian Teacher's Manual,' published in 1828. This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul.

Our views upon methods of instruction are best explained by a quotation from the preface to the work above referred to. 'In our remarks on the method of religious instruction, we shall be guided by the general principle that every plan of education is good and true, only so far as it is founded on human nature; that accordingly the first duty of a religious instructor is to study the nature of childhood. We wish to show the truth and the importance of the idea that childhood besides it being a preparation for future stages of life has an importance of its own as well as every other period of human existence. The peculiarity of infant nature is evident in every action of the child, in its feelings, thoughts and expressions; and every plan of education must fail if it be not adapted to this peculiar character of childhood. We therefore wish to impress all those who undertake the guidance of the infant mind with a sincere and tender regard for the sacred rights of infant nature, according to the words and example of Him, who said, Suffer little children to come unto me and forbid

## POETRY.

*For the Register and Observer.*

### STANZAS.

ADDRESSED TO A FRIEND.

We fear that the pale monarch of the tomb
Hath cast his mantle o'er thy wasting frame;
Hope promised that the long departed bloom
Of roseate health should feed anew life's flame!

We watched to see its dawning in thine eye,
Its blush upon thy lip and cheek once more;
But even hope hath whispered, 'he must die'
While grief's fall, troubled fountain runneth o'er!

We fondly thought the balmy southern air,
Blest by the great Physician, would restore
Thy fast-decaying strength; but now the prayer
Of full submission from our hearts we pour.

We leave thee with thy God! If his kind hand
Will lead thee gently to the gate of death,
It shall be opened by an angel band,
Ready to shield thee from the world's cold breath!

The light now feebly struggling through the cloud,
Grows brighter as earth's trembling pilgrims press
Nearer its dazzling source. Since Jesus bowed
His sinless head in death—e'en death can bless!

*Boston, Mass.* MISS H. J. WOODMAN.

*For the Register and Observer.*

### 'BUT I HAVE CALLED YOU *FRIENDS*.'

John, 15 chap., 15 v.

Oh would'st thou with such lowly friends
As Jesus had, acquaintance claim?
To wash their feet, thy Master bends;
Say Christian, would'st thou do the same?
And would'st thou to thy banquet hall
In kind and gentle courtesy
Such guests with cordial welcome call,
As fishermen of Galilee?

The glory of their Lord hath shed
A halo round this humble few;
And time, and awe, a veil hath spread;
We see them, but as spirits true.
We do not mark the sun-browned face,
The toil-bent form, the rugged hand;
We do not hear the unlettered phrase,
And think uncouth that faithful band.

Their bodies moulder in the earth,
We see *them* not—'tis *spirit* all:
We gaze on *minds* of heavenly birth
True to themselves, and God's high call.
Bearers of blessings to their race,
'The Master's,' 'children,' 'friends,' we see,
Heralds of heavenly love and peace,
Not 'fishermen' of Galilee.

Christian, have we the toil-worn here?
The lowly? call we him our friend?
Do we his heart with kindness cheer
To him the hand of love extend?
Alas, I've been to banquet hall,
Where guests were bid with welcome free,
I've sought, but found not mid'st them all
*One fisherman* of Galilee.

I've seen the host with courteous smile,
His gay-clad guest so kindly bring
But none were there in 'raiment vile;'
No hand, but decked with golden ring.
E'en in our churches—shuts with care
On cushioned pews the shielding door,
*These* for the great, but 'stand thou there'
At humbler distance decent poor.

And *few* the poor within these walls;
Why should the plain and humble come?
Will marble, gold, and gay-filled halls
Tell the crushed spirit 'there is room?'
Are these things so? and will there be
Such nice distinctions too in Heaven?
O, No! in 'mansions, many,' free,
Will place to humble poor be given.

And as the Savior chose while here
To make the lowly ones his care,
His presence shall their mansions cheer,
As 'children,' 'friends,' he greets them there;
Jesus the '*truthful*' soul could trace,
Though lowly cast their toilsome lot,
Though costly garb and courtly grace,
And rank, and pomp, adorned them not.

Then Christian, though it pleasant be
To court the polished, gay, refined;
Oh pierce the veil of flesh and see
With Jesus, the *immortal mind*.
*Philadelphia, June 26th.* ***

*For the Register and Observer.*

### STANZAS.

ADDRESSED TO AN ORPHAN GIRL.

May the God of the fatherless spread over thee
The shield of his grace, and henceforth may'st thou be
The Lamb of his fold, by his bounty supplied,
With the stream of his love flowing fresh by thy side!

Oh! doubt not his goodness will freely bestow
The light thou art needing to guide thee below!
He teacheth the sparrow the path to its nest,
And leadeth thee onward and upward to rest.

Then turn in the sunlight of beauty and youth
To the fountain of wisdom and pleasure and truth;
The angels must reap what thou sowest while here,
Then watch lest the *tares* in thy garden appear!

H. J. W.

## MISCELLANEOUS.

PASSAGES FROM A JOURNAL AT ROCKAWAY.

*By Miss C. M. Sedgwick.*

If there is any time at which the love of nature is felt to be an universal passion—a love to which all other loves should be sacrificed—it is at the coming on of Spring, when nature is to our senses a manifestation of the Creator—a realization of that belief of ancient philosophy, that in nature the Almighty Spirit lived and moved and had its being. Even the poor pent up denizen of the city, cabined, cribbed, confined as he is, at this season, when nature visibly begins her beautiful procession—makes some demonstration that the love of her is not dead within him; the trees he has planted, (God's witnesses amidst brick walls,) the birds (albeit stolen from their natural habitations in the green wood) in their cages, and the carefully tended plants at the open windows are signs of this love.

Those who have passed their childhood where Nature's choicest temples are fixed—who may be said, in some humble sort, to have served at her altars, are most impatient at the actual discomforts as well as privations of a summer city life. I do not know that I ever experienced a more delightful sensation than that produced a few days since by a change from New York to Rockaway—from frying in the city, to the life-giving breezes of this magnificent sea shore. Perhaps neither heat nor cold should be positive evils to those in tolerable health; but who is stoical enough to be independent of them? No topic, not morals, politics, nor even religion, is, from the beginning to the end of life, so often and so thoroughly discussed as the weather. It is the breath of life to old and young, to rich and poor, and when it comes so fiercely hot as during the last week, we suffer—and suffering there are few that do not complain. Besides, is it not a positive evil during the month of June, when the summer is in the freshness and beauty of her youth—the only month that in our northern region shadows forth a poets spring, is it not an evil to be imprisoned in a city, to have your senses deprived of the nutriment prepared by Heaven to restore them to their natural ministry to the mind; for, do not the odors and the music of June (to say nothing of the strawberries!) awaken the dullest imagination?

A week in the city, in June, is then always a loss, but a week like the last, when the mercury, in our coolest apartments stood at 80, and in the warmest at a point that would not have seemed enviable to the wretches in the hottest circle of Dante's Inferno; after such a week's experience in town, the change to Rockaway makes one feel, as Dives might have felt if the gulf had *not* been impassable that divided him from Lazarus. For the last seven days not a drop of rain had fallen, the air was thick and heavy with impalpable dust, the very leaves on the trees seemed to feel it too hot to move—and the poor little caged birds that had been singing themselves and us into forgetfulness of our exile from Nature, were withdrawn from their airings, and were silently languishing in darkened apartments. We had cast off every garment that could be dispensed with; our flannels were forgotten friends. I was suddenly summoned here to join a very dear invalid friend, and I set off to do the most agreeable thing in the world with the delightful self-complacency resulting from the performance of a duty. The golden cup given to the miser in Parnell's apologue is an illustration of the profuseness with which Providence throws golden pleasures into the scale of our duties. My companion was a charming school girl, who enjoyed with a school girl's relish the unexpected transition from her tasks to our excursion. As we hurried down Broadway to take the four o'clock rail car at Brooklyn, the heat was intense. In the ferry boat we felt the life-restoring sea breeze that came sweeping up the bay; and when the cars began their flight, we were cooled down to the temperate point. At Jamaica, where we were transferred to Mott's wagon and entered on the pretty country road that leads to the beach, the wind was so cool that we wrapped our blanket shawls close around us, and here we have found them sitting with their windows down, and we feel as if we had jumped from a hot bath into a snow bank.

And here before my window is the 'great and wide sea.' What an image of eternity it is at this moment shrouded in mist! You hear its mighty voice—you know its reality, and that 'therein are things innumerable:' but beyond the line where human feet tread, you see nothing. There where the breakers fall, as upon the borders of human life, is all the din and uproar. Beyond, through that immeasurable distance, all *seems* repose; and seems so only because it is like eternity, hidden from our vision.

*Monday, P. M.*—I went alone to walk on the beach. There had been a storm, and the clouds that were wildly scudding over the heavens here and there, broke away, and the sunbeams poured from the bright world above them and kindled in the east a rainbow that dropped its column of colored light into the ocean. I would commend any one afflicted with self-exaggeration to a solitary walk on a sea beach. All *selfism* is lost in an overpowering sentiment of reverence. I had an almost painful feeling of illimitable power, but as I turned from the surf which was breaking magnificently, a sweet breath from the landward clover fields met me, and filled my eyes with tears and my heart with sensations like those that answer the voices of kindred, or are called forth by the little beam that greets us from the candle in our own home, when we return from a stranger's dwelling.

Monday evening brought me three letters. Where do letters *not* come except, as Johnson lamented, not to the grave? Chance could hardly throw together the productions of three more remarkable women than my correspondents—the least of them in the world's eye is the greatest, perhaps in the kingdom of heaven.—has many high faculties, some almost preternatural powers that—does not approach; clearer moral perceptions and loftier aspirations no one has. They are not unlike in that quality that, like a pure atmosphere gives vigor and effect to all others—naturalness. Neither has—the varied and enriching experience the glowing imagination and the almost unlimited acquisitions of Mrs.—;but she has a healthier and thereof a happier spirit. She has the spontaneous richness and goodness that are God's gifts, and as superior to any acquired talents of results of virtuous efforts as sunlight to lamplight, or the gracious showers from the clouds to the pourings from a watering-pot. Her mind seems, without an effort (for you see no fluttering of the wings) to rise to the highest attitude and, kind and patient, without any apparent stooping, to come down to the least duty. While poor——is beating her golden feathers off against every limit, as if limits were prison walls,——is singing on every bough, feathering every nest as well as her own, and feeding every chance bird.

*Tuesday.*—The gay season for watering places has not yet come, and beside the untiring and ever-exciting view of the sea, there is little to vary life here; there are drives on the beach, and where the tide is up, round the pretty rural lanes of the interior, past the farm houses, where you see plenty of pig nurseries and hen coops, where generations are preparing for the all-devouring jaws of the New York market. Then we have those three great daily events of all watering places, breakfast, dinner and tea, diversified by the liberality of Messrs Blake & Reyd, and the ingenuity of French cooks. And we have arrivals and departures. At this moment there is standing before the piazza a carriage built upon the model of an English mail coach, with four grey horses, their master seated on the box with a friend; the coachman and footman in frock coats, shorts, and white top boots in the dickey, and the lady, her nurses and children inside. The coach and harness are blazoned with stags' heads and other heraldic devices. Some impertinent whispers asking from which side of the house these anti-republican emblems are derived, are suppressed from respect to the unpretending lady, who, with her pretty children, the picture of an American matron, is courteously smiling and bowing her adieux. The sarcasm is changed to a regret at the bad taste of appropriating unmeaning emblems.

*Wednesday morning.*—Would that some one who had Charles Lamb's art of putting *les petits morales* in picturesque light, would write an essay upon the moralities of a watering place. Essays have been written demonstrating that the most common extravagance consisted in the thoughtless expenditure of hours and shillings. Is there not a similar waste from carelessness of those lesser moralitiss, which make up the sum of most people's virtues? There are few (certainly few women,) born to 'point a moral or adorn a tale'—few Charlotte Cordays or Elizabeth Frys: but all, by economizing small but abundant opportunities of producing, not great good, but agreeable sensations, may add materially to the sum of human happiness. At a watering place, for example, if a gentleman, instead of casting a doubtful or sarcastic glance at a newly arrived stranger, bestow some trifling courtesy—if it be but a bow or a word of kind greeting, enough to express 'we are fellow beings'—especially if the new comer happen to be not fashionable, not *comme il faut*, and the saluter be so—it will be seen that a sunbeam has fallen across the stranger's path: and who can estimate the value of a sunbeam, a moral sunbeam?

All the world are purveyors of pleasure for the fashionable and beautiful; but there are at all watering places, unknown, unattractive and solitary beings, who are cheered by a slight courtesy expressing the courtesy of the heart. An invalid may be relieved of weary moments by a patient listener to his complaints: this is perhaps weakness, but never mind; let the weak profit by the strength of the strong, and an easy obedience will be rendered to the great precept, 'Bear ye one another's burdens.' An old man may be gratified (at small expense,) by the offer of precedence at a table, or a privileged seat on a sofa.

I have known ladies, long disused to such courtesies, brightened for half an hour by a courteous picking up of a dropped pocket handkerchief. There are small sins of commission as well as of omission, thoughtlessly enacted. For instance, a wretched dyspeptic complained to me this morning that he lost his two hours' sleep (all the fiend allows him) by reason of one of his neighbors taking a fancy to walk the gallery half the night in creaking boots. And at this moment half dozen lawless children are shouting and screaming in the gallery adjoining the room of an invalid who is vainly trying to sleep. Are not these violations of the laws of humanity? And should creaking boots be worn by any but the confessed enemies of their race? and is it not enough to make a misanthrope of a Burchell, to have the music of children's footsteps converted into such an annoyance.

Ah when shall we see the principle of brotherhood, that informs the great operations of philanthropists, brought to bear upon the common charities of life—upon the social relations in these summer resorts, where people most do congregate?' How it would annihilate distances between man and man, bring down the loftiness of the lofty, and exalt the depressed! How it would kindle up the evening horizon of the aged, and disperse the mists from the dawn of the young!

KINDNESS A KEY TO THE HEART.

I knew an individual who was struck with the difficulty the Bushwomen had in rearing their infants, from the entire absence of any thing in the shape of milk or grain. He tried to persuade them to purchase goats with ostrich feathers or the skins of game. At this proposal, they laughed inordinately, asking him if ever their forefathers kept cattle. It occurred to him to present some of the principal individuals with a few goats apiece, promising that if they took good care of them for a given time, he would add to their number, and make them their own. This proposal, though to them scarcely to be believed, went to their hearts; and the very looks of the men, and the grateful gesticulations of the women, were felt by the missionary as a rich reward. His anticipations were fully realized. They allowed their little flocks to increase, and even took trouble to make additions by barter; and it was no uncommon thing to see several of the people resorting to the house of prayer on the Sabbath days, though their homes were many miles distant. —*Moffat.*

[From the Seventh Annual Report of the American Temperance Union.]

GENERAL REMARKS.

Families of the highest standing in the community have, in cases not a few, been blessed by this work, and even those who themselves have never contributed either by example or encouragement to its advance. Said a gentleman of this class, formerly Governor of a State and a member of the Senate of the United States, to our Secretary, while travelling, 'Your cause has saved my son. Poor fellow! He learned to drink at college, and contracted habits of intemperance. He went as a lawyer to the West, but was soon utterly ruined; but these Washingtonians came across him, got him to sign the pledge, and made him President of a temperance society. He has become a temperance lecturer, and writes home the happiest letters; and now,' said he (wiping a tear from his eye,) 'we all want to see him.' Some cases of relapse have been painful and discouraging, a calamity common to the most favored religious excitements, and yet their number generally has been comparatively small. Says the Report of the Portland Washingtonian Total Abstinence Society, February 28, 1843, numbering 1700, 'comparatively few have broken the pledge, not exceeding three to a hundred, and about half of these have been reclaimed.' Says the Report of the Portsmouth, N. H. Washingtonian Society, published February 12, 'The number of pledged total abstinents in this place is 500 in a population of eight thousand. Very few of the pledged members are known to have fallen, and great effort has been used to reclaim them; in several cases with success.'

In one large town* in New England, formerly burdened with a heavy pauper tax, where sixty paupers were annually sustained, not a single person has been committed to the poor house since the commencement of the Washingtonian movement. There five hundred heads of families have forsaken the intoxicating bowl. Twelve hundred garments have been distributed to the suffering poor, and no place remains where liquors are openly sold.

Coming in at a time of great depression of business, when riches have taken to themselves wings and flown away, when the wealthy have found it difficult to maintain their independence, and the poor to gain their bread, the extensive abandonment of all intoxicating drinks has saved an amount of privation and suffering of which we can have faint conceptions, and made many poor, rich. In the city of Portland the commitments to the almshouse have been 101 less in the year 1842 than in the year preceeding, and the keeper attributes the difference to the progress of temperance. And the Main Temperance Gazette, in commenting on the hard times, does what almost every other paper in our cities and populous towns might do, points to many in the marts of business, now erect, and industrious, who were lately iddle, degraded, burdens to their families, and pests to society; to dwellings gradually assuming the appearance of neatness, comfort and thrift, which recently bore the marks of extreme wretchedness and poverty;—to families lately clothed in rags, now comfortably clothed and fed;—to earnings that went to the coffers of the wretched, unprincipled grog-seller, now going to the honest merchant, to procure the necessaries and comforts of life.

Said Judge Humphrey, of Ohio, in a charge to the jury, in February last, 'You cannot but have remarked the vast diminution of crime and offences within the last two or three years, or to have noticed the causes which have produced that result. The change which has taken place in this particular, is too palpable to escape observation; and experience has shown that as the sinks of vice and intoxication dry up and disappear, the criminal laws of the state cease to be violated.' Says the Recorder of the City of New York, on the bench, 'It cannot but be seen that there is a diminution of crime in our city, and that it must be attributed to the increased prevalence of temperance.'

In the last report of the State prison at Charlestown Mass., we have the fact stated that from 1830 to 1842, the commitments averaged 103 10-12 per annum, 14 1-12 per cent of which were recommitments. During the past year, 85 only were committed; being a reduction of the preceding year of 46; and of recommitments, 9: The inspectors say, in their report to the Governor, 'It will scarcely be doubted, we think, that results so favorable in regard to crime, are mainly to be attributed to the general prevalence of the temperance reform.' From the same prison it is stated, '192 convicts have been discharged since July, 1841. Of these, 148 have signed the pledge, of whom but three have been recommitted to prison. Not more than ten or twelve have been heard from who have violated their pledge, while a larger number have become sober, industrious and worthy members of the community.' Says the Columbia Washingtonian, published at Hudson, N. Y.—' There has been a great falling off in the Jailor's business during the last year.

The TRAFFIC, that great fountain of poverty, crime, and human degradation, the work of reform has continued to destroy. 'It is all over with us,' said an old distiller, at the West, 'Making whiskey is killed dead—done up teetotally—ruined.' 'And what are you doing now?' said a bystander—'Why, we have rigged up for grinding wheat for the farmers.' 'How many barrels of flour can you grind a day?' 'Why; we can make about forty. I suppose, though I hardly know. We have only just smashed down, and we have turned the old distillery just in season for the new wheat crop. Since the Washingtonians have killed off our business, we must make a change, and do something for a living, you know.' 'But corn will be cheap,' said the bystander, 'why do you not go on making whiskey?' 'Oh, hang the whiskey,' said the old distiller, 'what's the use of making if nobody will buy? I would not make it if they would give me the corn for nothing. I must do something better than making whiskey at 12 cents a gallon.'

A curious and yet very decisive proof of the progress of temperance is furnished by Mr. Ransom Cook's Report to the New York Legislature upon the expediency of employing convicts in mining. After stating the fact that the contractors at Auburn for coopers were willing to pay a large sum to be let off from their contracts, he adds:

'The salutary and wide-spread reformation from intemperance has so ruined the market for whiskey barrels, that the sales are said to have fallen off ninety per cent!'

In Lancaster, Penn., the great seat of distillation, of more than 20 immense distilleries only two are now remaining. In Centre county, four distilleries and twenty grog-shops have been closed during the year; one hundred of the most wretched families in the county have been made comfortable and happy by the reform. In one county in Indiana, there were, ten years ago, sixty distilleries, now the whole county contains but two; and the capital of that county contained no less than six or eight grog-shops, but the temperance cause has swept over it, and now there is not a vestige of rum or rumsellers left in the place. In Jefferson City, Missouri,' writes a gentleman, 'the dram-shops have done but a poor business; several were fitted up in a superior style, to attract the members of the Legislature, but they have been completely unsuccessful, and are mostly in a starving condition. This latter effect has probably been caused by the timely establishment of a State Temperance Society. About sixty of the members of the Legislature are members of this society.'

To no particular class has the temperance reform carried more blessedness than to SEAMEN. The 'man of the sea,' a wonderful being on his own element, full of energy and skill, controlling the winds, and riding at his ease on the mountain wave, has been little better than a miserable drunkard, wasting all his wages upon rum as soon as he has touched the shore. The day of his humiliation and degradation has ended. The temperance cause has lifted him up and made him man of the shore, as well as of the deep. Scarce a merchantman or a whaler, or any of the vessels employed in our fisheries, sail from our ports or harbors with liquor except in the medicine chest; and masters and seamen have by thousands (in the city of New York, 13,000) signed the temperance pledge as a safeguard on shore. And for their temperance character and principles, American ships are commanding the carrying trade of foreign nations;—though to their disgrace be it recorded and published to the world, they still continue to be the carriers of liquor from our shores to poison the unenlightened and barbarous nations of the earth. The whole amount of rum made from molasses, and exported in 1840, was 832,210 gallons, valued at $284,707. Nearly 284,000 gallons of this was exported to Africa to curse that benighted country. Other thousands were carried up the Mediterranean, to blight the Mahomedan nations; and other thousands to the northwest coast of America, every where to demoralize and ruin. Temperance ships have been loaded deep with rum, 'liquid fire and distilled damnation!'

Boatmen on the canals and seamen on the lakes, have been greatly improved by the spirit of reform. In the port of Cleveland, lake Erie, there were on the 13th of November last, 28 vessels, and not one of them carried ardent spirits. And in spite of that plague spot, the Spirit ration, reduced it is said one half, and yet enough to ruin many a noble youth and stir many a crew to bloody mutiny, the reform more and more pervades the gallant navy. The Committee could tell of some noble meetings which have been held in the past year on board our ships of war, where officers and men have signed, in large numbers, the pledge. 'On some of the government vessels there is heard no piping to grog; and the 500 to 600 on board one of the receiving ships, have determined on a procession, carrying their grog-tub upside down, on a pole, as an emblem of temperance and sobriety.'

The spirit of reform has caught too in the army, and many are the noble volunteers who there enlist under the Total Abstinence banner. The society which has for some time existed at Bedlow's Island, has sent out with its constantly circulating recruits, a most salutary influence. At Oswego, Company G, 2d Regiment, U. S. Infantry, has recently formed a military Total Abstinence Society, of which every non-commissioned officer and private is a member. At Fort Mackinac, more than 60 officers and privates are enrolled on the total abstinence pledge. And at Fort Towson and other military stations which might be mentioned, where beats the morning revellee, floats high in air the temperance flag.—*Maine Wash. Journal.*

* Lynn, Mass.


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They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

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In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

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And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

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*Boston, Feb.* 3, 1843. T GILBERT & CO

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NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

SEARS' NEW MONTHLY FAMILY MAGAZINE FOR JULY.

CONTENTS.—Local Memoirs of Great Men—Goldsmith, Signers of the Declaration of Independence; Rama; The Pilgrims; Kingston; Struggles of Adolescence; Nazareth; Geology; Oriental Water Carrier; Ancient World, London; Do we not boast too much; Obscure passages in the Bible; Sidon; Change of Feeling; William Penn, Tiberias and the Sea of Galilee; Beginning of the year in various nation; The Simoon; The Mirage; Formation of Character; A day at a Sugar Refinery; Comets, John Jacob Astor.

EMBELLISHMENTS.—Goldsmith; Rama; Kingston, from a drawing taken during the Revolution; Nazareth, with the Mount of Precipitation; Oriental Water Carrier; View of London from the York Column; Thames Tunnel; Sidon; Seacoast between Tyre and Sidon; Lake of Gennassarit, with the town of Tiberias looking towards the country of the Gardarenes; Sand Storm; Interior of a Sugar Refinery, seven illustrations SAXTON, PEIRCE & CO., 133 1-2 Washington st. july 2

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S. F. BUCKLIN,
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S. R. PHELPS.

May., 1843. 3w

WILLIAM CROSBY & CO. have just published Little Stories for Little People, 18mo; the Sunday School Singing Book, being a collection of Hymns with appropriate Music, comprising also the Elements of Music, by Edward L. White; the Christian Patriarch, a Memoir of Deacon John Whitman, who died in 1842, at the advanced age of 107 years, by Rev. Jason Whitman, with a Portrait; Five Sermons by the late Rev. W. G. Swett, of Lynn, &c—for sale at No 118 Washington st. j3

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JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 12 cts. completing the vol. on Boston, is just published by T. H. CARTFR & CO. j10

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DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

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☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. n29

*FRUIT OF THE VINE.*

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.

f25 3m ABEL SPAULDING.

SUPPLEMENT TO THE MONTHLY MISCELLANY—Contents.

The Anniversaries; Congregational Charitable Society; Massachusetts Bible Society; American Peace Society; Society for Promoting Christian Knowledge, Piety and Charity; The Collation—American Unitarian Association; Ministerial Conference; Sunday School Society; Conference and Prayer Meeting; Congregational Convention; Society for Propagating the Gospel; Council of the American Unitarian Association; Celebration of the Lord's Supper; Prison Discipline Society—Evangelical Missionary Society; Massachusetts Colonization Society; New England Anti-slavery Convention; Massachusetts Abolition Society; Massachusetts Temperance Union, &c.

This Supplement contains Reports of the doings of the above societies at their Meetings during Anniversary week, and is furnished gratis to our subscribers.

Any of the subscribers to the Miscellany wishing for extra copies of the supplement to send to their friends at a distance, will be supplied without charge. WM. CROSBY & CO, 118 Washington street. j1

*ONE PRICE SYSTEM.*

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our Customers are assured that we still adhere strictly to

ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

T. H. CARTER & CO., 118 Washington st., have just published part Five, Vol. III, of Marco Paul's Travels. m20

*REMOVAL.*

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 130 Washington, opposite School st., Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

SAXTON,